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Of the Church - By the Church - For the Church

Luther League Review

Luther League of Illinois

Nineteenth Convention at Morris, July 17-19

BY MISS MABEL HOLMES.

THE annual convention of the Luther League of Illinois was officially opened Thursday afternoon, July 17, 1913, at Bethlehem Lutheran Church, Morris, Ill., with Mr. Nelson, the president, in the chair.

The convention sermon was delivered by Rev. G. B. Weaver, Chicago. In part, it was as follows:

"Faithful Laborers in the Vineyard, Matt. 20:1-4, 8-12." May we also learn this and become such laborers in the Lord's vineyard, all our lives. In whose hearts Christ dwelleth by faith and in whose hands His strength is made perfect. In whose eyes His love beams out in all our fellows.

You are laborers in His vineyard, you have made a solemn promise to the congregation. Notice again your duties. And since the congregation elected you to this position of trust, it is the duty of membership to support you in your work, respond to your appeals. The Church Council, representatives of the Church, is above any organization of the Church. If you were to fulfill and perform your full duties as officers, and if the members were to perform their part then all must be faithful laborers in the Lord's vineyard. And it is required of each one of us that our hearts be not divided, that our hands be not idle, and that our eyes be not evil.

Announcements made by president.

The following committee was appointed: Credentials Committee—Mrs. D. Astenius, Miss L. Osman, Mr. R. Anda, Mr. H. Sternberg.

The benediction was pronounced by Rev. Davy.

Second Session

The second session opened Thursday evening with song service led by Mr Monroe Munson, of Oak Park, Ill.

After the opening devotional services, conducted by Rev. Mortvedt, of Newark, Ill., an address of welcome was given by Rev. T. Aarestad, pastor loci, to which Mr. J. Alex. Nelson, president Luther League of Illinois, responded. The address of the evening was given by Rev. C. W. Knudten, the subject being "Our Church as a Factor in Civic Life," which was in part as follows:

DELEGATES TO THE ILLINOIS STATE CONVENTION.

The mission of the Church is to evangelize the world and uphold her members in spiritual life and power. The more the Church is true to her trust, the more efficient she will be in shaping and moulding the life of the community. Our Lutheran Church, in fulfilling her mission as a Church, is proving to be a great factor in civic life.

By proclaiming the Word of God in its entirety she brings the message that is needed to produce civic righteousness.

By emphasizing righteousness of faith she upholds the highest standard of morality and appeals to the highest motives in man, to fulfill his civic and social obligations.

By thoroughly training her young members, she

develops true Christian character that exerts its influence in the community.

Through practical Christian work she does her part in improving social and civic conditions.

We are proud to call ourselves members of the great historic Lutheran Church. May we become more true and faithful sons and daughters of the glorious Church of the Reformation.

Announcements by the president.

The following committees were appointed:

Committee on Resolutions—C. T. A. Anderson, Louis Young, Rev. Weaver, Miss Grace Harrisville, Miss Josephine Dornblaser.

Auditing Committee—B. J. Jacobson, L. S. Peterson, Arthur Holmes.

Nominating Committee—Hulver Michelson, R. O. Peterson, Miss Amelia Huff.

After singing the Rally Hymn we were led in prayer and the benediction pronounced by Rev. Mortvedt, of Newark.

Third Session

The third session opened Friday morning with song service led by Mr. Monroe Munson. The devotional service was led by Rev. Anda. Business was then taken up. A very good report was read by the State president, Mr. J. Alex. Nelson.

The report of the executive secretary was given by Miss Minnie Stohr, of Elgin, which included the report of the statistical secretary, as follows: Thirty-one Leagues with membership of 1,502.

The report of the treasurer was presented by Mr. Henry L. Hanson, as follows: Cash received, $200.79; disbursements, $93.04; balance on hand, $107.75. This report was referred to the auditing committee.

The credentials committee reported fifty-eight delegates and twenty-six visitors present.

Luther M. Kuhns, secretary of the Luther League of America, was then introduced and spoke of the Albany national convention.

Mr. C. T. A. Anderson, treasurer of the Luther League of America, was then called on and spoke concerning the work in the national organization and urged more faithful work in our District and State Leagues.

Greetings were received from the State of New York, to which we responded with greetings.

The executive committee recommended that the application from the Woodstock Luther League be favorably acted upon. The league was admitted into full membership of the State League by the convention.

Miss Hulda Miller, of Chicago, read an excellent paper on "The Luther League—'Aim,'" which was in part as follows:

As an organization aiming to aid young Christians in leading a life of loyalty to Christ and their Church we discover an obligation to self and God. These aims may be divided into three parts: First, educational; second, social, and third, religious value. It is of educational value because it offers the member an opportunity to take part in the program, thus making him self-reliant and self-confident. Many trials may be necessary to overcome nervousness and awkwardness, to forget self and think only of the topic on hand; but by taking part whenever the opportunity presents itself one learns to forget self, and will not fear to speak or read to an audience. The League aims at an intelligent Church membership, having a clear and strong view of the vital truths for which our Church exists. It knows that the great principles which have made us a Church are needful in our young people's spiritual welfare and cannot fail to fit them for usefulness in and fidelity to their own great Church, as faithful servants and handmaidens of Christ. The Luther League therefore says to every young man and woman, learn to know the blessed heritage we possess. No other Church occupies such a glorious position in the annals of history. By attending the Luther League meetings regularly and giving the speaker our attention we cannot help but be benefited by the practical talks on Christianity. The leaders do not present the topics in such language that we cannot follow the thought, but plain everyday facts that should help us to lead higher, better lives. We can educate ourselves by making use of the opportunities given every Leaguer to either speak, sing or pray, or in some manner to take part in the meeting. At first it seems almost impossible for us even to attempt to speak in public. Then we think perhaps the results are not worth the effort. We may say, "My speaking will not do much good," or "My singing will not help anyone," and yet it is the little beginnings that lead to the larger results. As for example, in a certain gun factory the following experiment was tried. A bar of steel five feet in length was suspended from the ceiling by a delicate chain. Some feet away a cork—a common bottle cork—was hung by a silken cord from the ceiling. By swaying the cork an effort was made to set the bar of steel in motion. It seems at first impossible. The first time the cork hit the steel it made no impression whatever. But it was done again and again, finally a quiver went through the bar, vibration set in and before long that bar of steel swung backward and forward like the pendulum of a clock.

From one of our own Luther Leagues we have a minister now in Minneapolis and also one studying at the United Church Seminary, preaching at Freedom during his vacation. Both men say by making the most of the opportunities found in the League they helped themselves to become what they now are. By assuming chairmanship on a committee we bring out and develop our executive ability. We learn to weigh matters thoroughly before deciding them and also to employ tact in dealing with other members.

In an effort to train and foster our social nature the Luther League has a work. Your League ought to be a very sociable society. If you think it is not, it is perhaps your own fault. Do you meet other Leaguers half way? The old idea of doing good was to isolate one's self from society in either a convent or monastary. The modern and greater idea is to take an active part in society. The blessing of life is to help others live, to make others happy. Older members of the League have said, "that the friendships formed in the Luther League have been the most lasting and pleasant ones they have enjoyed."

Sociability has been and is a factor in Christianity. In the Luther League can be the truest friendships. Here we may find the truest channels for our pleasure. The poorness and littleness of human life may here be made to experience some of the social comforts.

The Luther League aims to inspire the youth of our Church with a high religious purpose and help them to carry this purpose into effect. It cultivates the religious spirit. The League aims to foster loyalty to the Church of which Christ is the great head, and fidelity to the pastor. The League also endeavors to show its members their responsibility in regard to mission work. The League furnishes teachers for the Sunday school, members for the choir, willing workers on various church committees and loyal helpers to the pastor in his work, and for

deaconesses. The leaders in the League today will be the leaders in the Church tomorrow, in pulpit and pew. The League with its organization, its social life, its religious meetings, its committees, can do splendid work in helping the younger members to a true Christian life and service. The Luther League labors in and for the upbuilding of our Zion. The responsibility rests upon every individual member of the League. Our responsibility to God and our fellow man is personal.

As Luther Leaguers let it be remembreed that the League not only stands for loyalty to the Church, but also for piety. The very essence of all Church loyalty is spirituality. Faithfulness to God and fearlessness in the performance of duty.

Rev. Davy began the discussion of the paper read by Miss Miller, and many followed, making the same very interesting.

After singing a hymn, Rev. Anda led us in prayer and pronounced the benediction.

Fourth Session

The fourth session of the convention opened Friday afternoon. The devotional service was led by Rev. Johnson.

Miss Minnie Stohr read a paper, "The Luther League—'Results,'" by Mrs. William Bode, of Elgin.

The Luther League has done a great deal along the line of education and the results have been shown by the great increase of contributions for home as well as foreign mission work. For instance, in 1892 the Lutheran Church contributed for benevolent purposes, etc., 65 cents per member and by the aid of the Luther League educational work, in 1907 the rate had raised to $1.09, which showed the great results of the intervening years.

Along this same line let me present the following: The branch of our Church in which the Luther League is in all probability the strongest increased its membership 5.9 per cent., while the entire Lutheran Church increased at 4 per cent. In two conferences covering nearly the same territory, with about the same membership, *the one having an active Luther League contributed $2.40 per member,* while the other, with greater wealth among its members but no Luther League, contributed but 82 cents per member. While the value of Church membership is not rated in dollars and cents, yet the gifts to benevolence furnish some criterion as to the activity and awakening to their responsibility.

Add to the above facts the increased circulation of Church papers, the increased endowments and improvements of our institutions of learning and mercy and truly the results are astonishing. Much of this great increase is due to the increased intelligence of our laity, resulting directly or indirectly from the Luther League teaching.

Results can be shown in the expansion of Church work—inner mission—our Leagues are most active and our leaders are in the front of the movement. Our members are the workers in the settlement houses, choirs, and are visitors to the hospitals, the homes, the prisons, the seamen's missions, and in a way the League has made possible this line of labor by furnishing the workers.

The Luther League being an organization for the young people necessitates the confirmed members as being the workers in this organization, therefore as a result, if the League fulfills her duty to her Church, it will be the holding of interest of the newly confirmed in the Church, as well as the training of them in the duties of aid to the pastor as well as for their own edification, the results being Church workers whom you can depend upon when placed upon a committee, detailed to a sick call or any of the numerous things to be done.

Statistics show that a large per cent. of the young men and young women who sacrifice their lives for Christ's work as ministers, missionaries, deaconesses, get their incentive through the Luther League, either a topic, a meeting, or suggestion of some valued worker of the League.

Be strong and of good courage and do it: fear not nor be dismayed, for the Lord God even my God will be with thee. He will not fail thee nor forsake thee until thou hast finished all the work, so let us stand shoulder to shoulder and nothing can conquer us. With Christ as our Leader we will surely win this battle for the Lord.

An interesting discussion of the paper followed.

The president called upon the following district presidents to speak to the convention: Mr. Brissman, president of Tri-City League; Miss Holman, president of Northern Illinois District; D. N. Astenius, president of Chi-

J. ALEX. NELSON,
President of the Illinois League.

cago District League; Rev. Johnson, president of Fox River District, South.

Rev. Johnson led in prayer and pronounced the benediction.

Fifth Session

The fifth session opened with song service and the devotional service was led by Rev. Harrisville, of Chicago. Mr. Monroe A Munson, of Oak Park, favored us with a vocal solo.

The address of the evening was given by Rev. C. O. Solberg, Northfield, Minn., and commanded the attention of every one present. The subject was "The Man With the Open Bible."

Miss Louise Osman sang a solo. The offering was then taken up and Rev. Luther M. Kuhns, general secretary, brought us greetings from the president and executive committee of the Luther League of America. He also spoke to us of loyalty for our Church, not so much because it is the Lutheran Church, but

because *we are in it and should therefore make it the best.* Prayer and benediction by Rev. Harrisville.

Sixth Session

The sixth session opened with devotional service, led by Rev. Sigmond. We were favored with a vocal solo by Mrs. Louise Moe Peterson.

Round Table Open Parliament was led by Rev. Luther M. Kuhns, general secretary. Many took part, helping to make same very interesting.

QUESTIONS.

The Luther League is not the Church, but an auxiliary to the Church.

I. What is my duty to the Church of which I am a member? Invite people to service. Do something however small. Love, loyalty and service.

II. How can the Luther League be of greater service to the Church? Supplying the Sunday school with teachers and good workers, and ushers in church. Helping support missionaries. By holding the young people.

III. In the Christian development and work of the Church, in what has the Luther League been a great factor? Has set Church to thinking. Develops Christian life in giving members something to do. Educates in Christian truths.

IV. Why believe in the Luther League? Because it is based on God's Word.

V. What are some of the Luther League's opportunities? Social, educational and missionary lines.

VI. Why should all confirmed youth of our Lutheran Church belong to the Luther League? Practical training for service. Become familiar with what is being done by the Lutherans.

VII. Give some methods to interest persons in Luther League work. Give each one some work to do. Shake hands with them and be social *at all times.* Speak well of your League and get everyone interested.

VIII. What attitude should the Luther League take toward amusements? Must not interfere with Church work. Also consider our example.

IX. What is the best method for caring for Luther League finances? Most societies find free will offering the best, but some like the dues system.

X. What can we do after organizing? Get to work; that is, have some special object to work for. See that Church is well attended, etc. Put LUTHER LEAGUE REVIEW in hands of everyone.

XI. What can be done toward securing and establishing a standard of excellence for the League? Attendance at all devotional services. Daily reading of the Bible Preparation on the part of the leader. Committee work.

XII. What are some of the benefits of a District Luther League? Get ideas from others. Become acquainted at delegate meetings.

XIII. Can the District League be made an exchange; and how? Exchange ideas. Call forth workers.

XIV. Why should we put the juniors to work in the Luther League? Because they are the future members of the League and Church.

Mr. Reuben Anda and Mr. H. Michelson were appointed to take subscriptions for the LUTHER LEAGUE REVIEW.

The report of the auditing committee was accepted by the convention.

The resolutions committee submitted their report through Mr. C. T. A. Anderson, which was adopted as a whole.

We, the Luther League of Illinois, in convention assembled in Bethlehem Lutheran Church of Morris, Ill., with prayerful thoughts and thanks to Almighty God, our Heavenly Father, for our continued prosperity and peace during the past year, pray that His blessing may be upon us during the coming year and through His guidance we may be enabled to do greater things for our Master, our Church and our League.

Be it resolved:

1. We endorse the literature of the Luther League and urge its use, especially the use of the Topics, and urge upon our individual young people to become regular subscribers to the LUTHER LEAGUE REVIEW.

2. In view of the change in the system of finances in our national organization, as decided upon at the last National Convention, we therefore urge upon all local Leaguers to be prompt in remitting to their district treasurers and they in turn to the State treasurer.

3. We recommend the suggestion made by our president in his report, that some special program be arranged for in celebration of the twentieth anniversary of the Luther League of Illinois, which occurs June 4, 1914.

4. We recommend the action taken by our Executive Committee to have 1000 copies of the Constitution and By-Laws printed for distribution among our Leaguers.

5. We specially urge upon our local Leaguers to have their secretaries send in their statistical reports at least two weeks before convention.

6. We recommend that the secretary inform the various Leaguers that new Certificates of Membership can be had if so desired.

7. Whereas: It has come to our knowledge that Rev. Luther M. Kuhns, the general secretary of the Luther League of America, has tendered his resignation. We deplore this action, knowing of the faithful and efficient work performed by Rev. Kuhns during the past twelve years, and believing that its acceptance would retard the progress of the Luther League of America, we therefore suggest to the Executive Committee of our national organization to do all in their power in urging Rev. Kuhns to withdraw his resignation.

8. We instruct our secretary to send the greetings of this convention to our faithful missionaries, Miss Theresa Peterson in China, and Miss May C. Melander in Porto Rico, wishing them God's blessing on their work. We also instruct the secretary to acknowledge all greetings received by this convention and to express our appreciation of the same.

9. We recommend that a vote of thanks be given the officers of our State organization in commendation of their faithful and efficient work during the past year.

10. We recommend (1) that a rising vote of thanks be given the press of Morris, for the splendid recognition given by them of our convention. (2) That a vote of thanks be given all those who have inspired and helped us by taking part in our program. (3) We especially desire to express our appreciation for the courteous, kindly and hospitable manner in which we have been entertained by the members and friends of the Bethlehem Lutheran Church and we also appreciate the presence of the pastors of other denominations who have shown their brotherly spirit in attending some of our sessions.

11. We recommend that a copy of these resolutions be spread upon our minutes, a copy be given to the press, and a copy be sent to the editor of the LUTHER LEAGUE REVIEW.

The election of officers resulted as follows: President, Mr. J. Alex. Nelson, Chicago; executive secretary, Miss Minnie Stohr, Elgin; recording secretary, Miss Hulda Miller, Chicago; treasurer, Mr. Henry Hanson, Chicago. Executive committee (three years), Rev. I. O. Nothstein, Rock Island, Ill.

The president informed the new officers of their duties to the League and introduced them to the convention.

The convention closed with the singing of the Rally Hymn. Prayer and benediction by Rev. Johnson.

The convention was very well attended at all meetings and each one derived some good for having come.

Luther League of Ohio

Eighteenth Annual Convention at Springfield, June 25 and 26

BY ERLE C. GREINER.

AT Springfield, a city of peculiar interest to Lutherans, as the home of a college, a seminary, an orphans' home and nine churches bearing their name, and as the city in which the State Luther League was organized, on the 25th and 26th of June, eighteen years ago, the young Lutherans of Ohio met in the eighteenth annual convention.

Almost perfect weather, and the generous hospitality of the Rev. Clarence E. Gardner, D. D., and his League, combined to make the occasion one of rare pleasure and will not soon be forgotten.

The attendance was the best of any year, and practically every one whose name was on the program was present and took part.

The addresses presented were of a decidedly practical nature, as a study of the abstracts herewith presented will testify, and the brevity and terseness of their construction would indi-

FIRST CHURCH, SPRINGFIELD, OHIO,
Where convention was held.

cate careful work on the part of their authors. The delegates and visitors began arriving early, and when the first session opened at 10.30, a very large crowd was in attendance.

First Session

The convention was opened with the regular morning service, in charge of Rev. C. E. Gardner, D. D., pastor loci, and Rev. J. L. Miller, of Youngstown, preached an extremely practical sermon and very interesting, choosing as his text from Matthew 27:22, "What shall I do then, with Jesus which is called Christ?"

"This is the most potent question of life," he said, "and the answer given will decide one's future. You cannot rid yourself of the responsilibity of answering this question. It is as continually in the heart of man today as it was in the heart of Pilate during the hours of Jesus' trial.

"There can be but three answers to the question: (a) Utter rejection, (b) indifference, (c) acceptance. How will you as young Lutherans answer the question? There can be no real progress in holiness until, with the mercy of God, we make this choice for Jesus."

A short business session followed the close of this service.

Second Session

The afternoon session convened at 1.30 p. m., with devotional services in charge of Rev. E. C. Dolbeer, of Delaware, after which the president, Murray S. Moist, of Toledo, took charge. The address of welcome was presented by Miss Lulu Adams, of the local League, and we were all made to feel at home in a very hearty manner. The president responded in a few well chosen words and then presented his annual report, calling attention to work accomplished within the State and to the future outlook. The entire State is now organized into districts with one exception, and it is hoped to bring this in at an early date.

Mr. Glen Ford, of Zanesville, then delighted the convention with a well rendered solo.

The first address on the afternoon's program was a very scholarly effort, intensely interesting and practical, and eloquently delivered, by Rev. A. B. Markley, Ph. D., of Zanesville, who spoke on "The Luther League as an Educational Force in the Congregation." He said in part:

The Christian Church as instituted by Christ Himself was a teaching Church. His last and great commission in Matthew 28 is to make disciples by baptizing and teaching all the nations. This Greek word for teach, didaskoo, is used ninety-three times and with its derivatives is used 204 times. Teaching occupies a most prominent position in the program proposed by Christ.

The Lutheran Church is an educating Church. Born in a university, it has the greatest institutions of learning and the most learned theologians. The Lutheran Church is also the best teacher of the masses of the people. In Lutheran Scandinavia and the Lutheran parts of Germany less than half of one per cent. are illiterate. We need not stay to compare this with the illiteracy of some other countries, especially Roman Catholic, where it is a hundred times as great. If our Lutheran Church in America wishes to be true to itself and attain and hold the place that is its of right it must bestir itself in the work of education, especially that of the masses of its people. We need a method and system that will reach every member and every person that comes within the sphere of our influence. We need not only learned theologians and pastors able rightly to teach the Word of Truth, but we need a laity well informed and able to give a reason for the faith that is within them.

Looking into the face of an audience such as is before me I may assert that the Lutheran Church has not failed. It is rare indeed to meet such a large gathering of young people with such an intelligent and wide-awake look as we meet in our Luther League conventions. They have learned and are anxious for more. They are not the kind that can be satisfied with ice cream and cake socials.

One of the great educational forces of the Lutheran Church in America for the last twenty-five years has been the Luther League and kindred young people's societies in the Church. The future presents much greater opportunities.

I wish briefly to indicate how the Luther League may bset fulfill its highest mission in the Church. To be a religiously educating force the Luther League must do three things, and do them well.

I. First of all it must instruct our young people. Christ distinctly says "teach." The revelation of God to man and our holy faith is not something that can be educed from our inner consciousness. It must be taught us. As we must teach the heathen so we ourselves must be taught. The Luther League has presented a most excellent course of instruction. It has not endeavored to duplicate the work of the Sunday school, nor to take the place of the pastor, but has laid out a course distinctly its own. In its annual courses it has presented in charming variety history, biography, missions, institutions, doctrines and Scripture in attractive form.

A vast amount of information is brought to our congregations in the weekly topics that would be possible in no other way. We sometimes despair of the silent members of our Leagues and think they are getting no good, when, in fact, they are laying up stores of information. No person can possibly attend the meetings of a live League without being benefited. This is the planting time and without it there can be no harvest. I regard this instructive work as the most important side of League work. For many of our members without library or opportunity of study it opens visions and leads to inspiring examples that otherwise they would never have dreamed of.

Let the League never neglect this side of its work. It must be the instructor of our youth. We can never get too much of this work. If we are to have well informed people in our churches, informed as to the glorious history of our Church, the biographies of our noble men and women, the progressive work of the Church in missions, foreign, home, inner, the knowledge of Scriptural faith among the many differences around us; in short, if we wish to know why we are Lutherans and Christians, then we must have our Leagues most active in diffusing information, in teaching, in instructing.

II. The second element in the educational force of the Luther League is the discipline of our young people or education in the narrower meaning. The mind may be filled with information as a meadow with driftwood. With orderly arrangement the driftwood may become a beautiful home.

Our young people need disciplined minds as well as informed minds. We must educate them to think. This is to educate, that is, to draw out. This is especially demanded in our day and circumstances. With our usually excellent Sunday schools, our careful catechetical instruction by the pastor, our Scriptural preaching from our pulpits, our people are undoubtedly the best informed Christians. Yet when it comes to a matter of stating, maintaining, defending our position many are lamentably weak. The reason lies in this, that they have not been trained or educated in the expression and systematization of their informa-

tion. They must be taught to think and express themselves.

This the Luther League does more effectively than any other organization of the Church. It gives every one an opportunity of practice in the expression of self. The good listener of the League now becomes the ready leader in the teaching of the topic. It would be a great mistake, even a misfortune, for any League to have a few members who always lead, however able they may be. If necessary, each League must insist that gradually every member must develop himself in the expression of what he has learned.

This leadership will itself be the best educational force that can be applied to any one. For as leader, or even as possible leader, he will seek for information and arrange it with a distinct purpose, and the information or instruction will become vital and useful instead of dead material in the mind. The teacher becomes a scholar of original research. When any one does that he has acquired the first and most important element of an education.

We hail the day when every congregation will have a Luther League or other society which will train its young people in the art of self-expression, so that our most holy faith will count its defenders and propagators by the millions instead of the present thousands. If the history of the League for the last twenty-five years is an assurance of the progress of the next quarter century, then I believe the Lutheran Church member will not only be the best informed, but also the best educated, in the sense of best disciplined in the art of self-expression. This audience and this convention is a foretaste and proof of greater ability to follow.

III. The third thing in making the League an educational force is that both in the intelligence it imparts and the training that it gives it must serve to the edifying of all its members. The teaching which Christ commands was to make disciples, followers of Christ. Let us say once for all, that if the League does not make better Church members, better Christians, better followers of Christ, then it is a failure. To be ever learning, yet never coming to the truth is wasting time. To train in ability of expression without a love of souls is to place a two-edged sword in the hands of an evil man. To fill a mind with the facts of truth and the kingdom and yet not digest them is like putting bread and meat into a vessel to breed worms. The greatest work of the League is to edify or build up souls.

When a League becomes conscious of this great work then it will become a force in the congregation. Then everything else will become an incident only in its work. Then socials and entertainments and "good times" will take their place, where they belong, as secondary in the activities of the League. Perhaps we need to impress this truth especially at this time. If there are any congregations that have not received as much good or, indeed, not any good results from their League, may it not be because that congregation has not sought for the right thing through its League?

The weekly Topics, the monthly Review, the annual reading courses, all aim at the upbuilding of the Church and strengthening of the individual soul. To have added such a force to the other working forces in the Church, without interefering with any of them, but distinctly aiding each, is a decided gain to the congregation.

The Luther League is the layman's university. Our Lutheraan Church teaches the universal priesthood of all believers. Here we train the intellect, the heart and the soul. The League's success or failure must be judged by the power of its educational force in the congregation.

The address was followed by a very spirited discussion, participated in by a goodly number of delegates and visitors.

After the singing of that stirring old hymn, "My Church! My Church!" Rev. G. A. Bierdeman, D. D., of Toledo, addressed the convention on "The Luther League and the Future Ministry."

A free discussion followed this, bringing very pointedly the necessity of the Luther League furnishing a large quota of future ministers and deaconesses in addition to a ministry to all in need of assistance.

At the conclusion of this session more business occupied the attention of the League. Two new Leagues were received into membership, and several others were reported as having affiliated with district organizations without applying direct for State membership.

The treasurer's report showed a balance of $311.55 on hand.

Several committees were appointed and the session adjourned.

Third Session

At the evening session the convention was favored with two exceptionally fine musical numbers, a tenor solo, "The Prodigal Son," by Mr. Ross Stoever, and an anthem, "Oh, Be Joyful," by the church quartet. Vespers were conducted by Rev. A. A. Hundley, D. D., Findlay.

Rev. L. H. Larimer, D. D., of the Hanna Divinity School, of Springfield, presented "The Church Overshadowed."

This subject calls our attention to the relative position of the Church in the general life of our day. Does the Church stand supreme, towering above all other features and institutions of the complex life of this twentieth century, or have the varied forms and enterprises of our modern civilization, together with the erroneous and proud thoughts of man, succeeded in crowding the Church into narrow quarters, and have they succeeded in putting the Church under their cool and damp and deadening shade?

What are the features of our modern life which seem to overshadow the Church? Some say it is commercialism, others that it is intellectualism, and still others say society.

The vital question, however, is: What can the Church do in order that she may control the forces about her and be the dominant and centralizing power which she ought to be?

There are four words I wish to say concerning this.

(1) Education. Whatever the diseases of the times may be, there is only one remedy—the Gospel of Jesus Christ, and this must be known, must be taught to the people.

The teachers, preachers and leaders must make the Gospel plain. The Church's first passion must be a passion for the Gospel in its purity.

The Lutheran Church has great advantages in knowing the Gospel. In her confession and in all her accredited teachings she has put forth an interpretation of the Gospel which is the highest and best in the whole Christian Church.

The Lutheran Church needs to give every effort possible that her people in the aggregate become an informed, instructed, educated people in her conception of the Christian faith, and she is to give such clear teaching that other communions also will adopt consciously or unconsciously the same central and regulative doctrine. The greatest need in the Church today is doctrinal preaching.

Our first word—Education—Enlightenment. The Church must work intensively before she can work extensively.

(2.) Enthusiasm The Church needs to stimulate a proper enthusiasm for herself.

There are too many who have an uneasy feeling that the Church is not serving the end it should serve, and that, possibly, a connection with it is not essential after all. The idea of unionism as it is

practiced has produced harmful results. It has led many Christian people to take two steps in their views: (1) One Church is as good as another; (2) no Church is absolutely necessary. Not everyone who takes the first step takes the second, but the second follows very naturally from the first.

The union of the Church in faith and hope and love and doctrine is a good thing. No doubt there ought to be a simplification of ecclesiastical relationship.

This work should go on in the Lutheran Church.

We have every reason to be enthusiastic for our Lutheran Church—the whole Lutheran Church. Her history, her doctrine, her work, her responsibility, her future, summon us all to supreme devotion and allegiance to her. The Luther League is contributing and in coming years will contribute more towards that enkindled and enkindling fervor of soul which inspires one to live and to work and to die for his Church. This is our second word—Enthusiasm.

(3.) Efficiency. The Church needs to adhere steadfastly to her specific work, efficiency in the accomplishment of an appointed task. Doing some one else's work is not efficiency. Doing your own work is efficiency.

The great call to the Church and especially the Protestant Church is to adhere to its appointed task. And what is that task? Preaching repentance. Repentance alone can bring the kingdom of heaven into the hearts of men and into society. It is a sense of sin and an acceptance of Jesus Christ, the Saviour, which men need more than they need bread. The preaching of repentance—that is the Church's appointed task in every age.

Repentance reaches down to the depths and changes the three functions of one's being—it changes one's thinking, it changes one's emotion, it changes one's will. When these are changed there is nothing else in us to be changed.

The Lutheran preacher or teacher, in whatever place his work may lie, should never get far away from the meaning of the second and third articles of the Apostles' Creed as given in Luther's small catechism. Whoever does get out of sight or out of hearing distance of these clear statements will lose his efficiency as a worker in the Church.

Efficiency requires that the Church carry the Gospel into the homes of people. Modern professional evangelism, even when tried under the most favorable advantages and with most compact organization, has failed to reach the masses—notwithstanding some presumptuous claims to the contrary.

The Lutheran Church is evangelical. Her heart is as big as human kind. She desires to pass no one by. She has a plan of evangelization—a correct and comprehensive plan. The Lutheran Church will be efficient only as she follows her own plan, and other churches can increase their efficieny only by adopting the Lutheran plan of work and the Lutheran interpretation of the Gospel.

Efficiency—that is the clear command of our Lord. The Church must not scatter her energy.

(4) Enlistment.—The Church needs to enlist and train in largely increasing numbers those who can do the work of the Church. Trained workers in all lines of church work ought to be raised up in large numbers. We are not giving proper attention to this feature of our work. The work of getting men and women to dedicate themselves to the Church is done in a haphazard way. This is the one thing at which the Church ought to work more systematically, more perseveringly, more prayerfully than at anything else.

These are the four words I wish to say to you: Education, enthusiasm, efficiency, enlistment. The Luther League is well adapted to contribute towards these ends. The best blood in the Lutheran Church of the United States is that which is flowing in the veins of men and women who have in their hearts the aspirations, the ideals, the purposes, the hope of the Luther League.

The Church overshadowed? Yes, Jesus lived under a shadow. The apostles, Peter, Paul, lived under a shadow. The Churches of early centuries were under a shadow. Every line of the New Testament glows with a light that can never be dimmed, yet every line of it was written in deep darkness.

The age succeeding the apostles was a time of shadows and darkness. Persecution from without—controversy within. Every century has been a century of conflict. Yes, the shadows have been deep, and the night has been long. Perhaps it will be long yet. "Watchman, what of the night?"

Above the roar and the tumult of the wild waves dashing their spray in our very faces, we can hear the divine oracle concerning the Church of Jesus Christ. "The morning cometh! The morning cometh!"

At the close of the evening session the local League tendered the delegates, visitors and friends a very enjoyable reception in the church parlors. Many old friendships were renewed, many new ones formed. Music delighted the ear and refreshments soothed the inner man. It was a truly delightful hour.

Fourth Session

Thursday morning the session was opened by Rev. S. E. Greenawalt, D. D., of Springfield, conducting the service.

The addresses this morning dealt entirely with missions. Mr. Harry B. Gerhardt, Springfield, spoke on "The Luther League and Home Missions." Rev. Harry P. Long, Toledo Inner Missionary, "The Luther League and Inner Missions," and Mrs. F. G. Zwerner, Akron, "The Luther League and Foreign Missions." Each subject was followed by a discussion which was unusual on account of so many of the laity taking part.

Mr. Gerhardt, who is secretary of the movement among the Lutheran Brotherhood, said:

Our society is entirely missionary. Missions are the lever that lift our whole enterprise. The fact which woke us up was we learned that many of our fellow creatures in the world never so much as heard of a Saviour. The knowledge of this fact "woke up" the men, and from excusing themselves on the plea, "Am I my brother's keeper?" they are actually answering it by action, "I am my brother's keeper."

While the beginning of this movement was entirely in the foreign work, as time went by we realized the importance of home work.

The word missions should be the keynote of the Luther League if it would be successful.

I will present my subject under two heads:

(1) What are the present important essentials in home mission work.

(2) How can the Luther League work them out?

Under the first I should say there are two essentials: (a) Knowing the field; (b) taking care of our own.

Knowing the Field.—There is a tremendous opportunity for our Lutheran Church when we consider the fact that about thirty-four millions of people over ten years of age are outside of any Church right here in the United States, and more are coming every year and when the tide of immigration will end it is impossible to tell. The immigrants are not all of one race, but represent a Babel of races and languages. And further, out of every shipload that does come here, 695 out of every 1,000 are Lutherans already. Hence I say: "Know our field," and then you should "take care of your own." Everywhere I go I find Lutherans, and so I realize so fully the need of taking care of our own.

The question of every Luther Leaguer should be, "What can I do for those of my faith around me?"

Two questions for a program each Sunday evening: "What have you done this week to make Lutheranism count in your community?" "Have you directed any one to Christ and His Church?"

In addition to discussing the subject have some definite work in view, and remember that prayer is needed, the real meditative kind which has real force back of it.

This home mission problem is a deep one, but is being solved daily—and many societies are becoming interested as they study the work.

Rev. Long, who is the City Missionary of the Joint Synod of Ohio, located at Toledo, said:

If your whole Luther League intends to engage in the whole work of the inner mission, this is a mistake, but if each person as a part of the Luther League wants to have a part in the work of the inner mission this is proper and right. Inner mission—my definition for this would be, the inner mission is the task of deepening the inner life in those already spiritual and of imparting that inner life to those who are spiritually dead, the work to be accomplished by works of mercy, accompanied by Gospel teaching.

A work within the reach of almost every member of the Luther League is the visitation of the sick by the well and the encouraging of the downcast by the cheerful.

The looking after the stranger within your gates and seeing that he is cared for spiritually and physically is a phase of inner mission work.

The juvenile court provides a rich supply of material for the inner mission.

When I have been asked my method of dealing with a class or company of boys who are inclined to spend their time and days in gambling and carousing, I have replied, "Lead the leader."

And this motto is not a new one in religious endeavor. It was the motto of God's Son. He led a leader when he overpowered Saul of Tarsus and made out of an enemy most feared by the Church a friend most loved by the Church, and although Saul was chief of persecutors of the Church, of all the leaders who served Christ St. Paul labored more abundantly than they all.

If you have a bad boy or girl, or man, or woman in your community who has power to lead, pray to God and labor to win that leadership for the service of the Lord.

It almost makes me proud to see how the Lutheran Church is learning the power of print, and how much good can be accomplished by distributing Christian literature.

It seems to me we are only giving one-half measure of Scripture when we say, "The sword of the spirit is the word of God." Let us give full measure and say, "Take the sword of the spirit which is the word of God." In this spiritual warfare we ought all to go armed.

They who give for missions do well, but those who labor and give for missions do far better. The union of our nation was not preserved by those who paid their money and staid at home, but by those who went and fought and fell and gave their lives for the cause they loved. And the victory over the powers of darkness must be won in the self-same way.

A word of individual giving. God says: "Render unto God the things that are God's." And what are God's? "The tenth shall be holy unto the Lord."

God says further: "Bring ye all the tithes and prove me now herewith," saith the Lord of Hosts, "if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Will you remember these words of your Lord? Will you trust Him? Will you prove Him and receive more that you may have more to give?

Mrs. Zwerner said in part:

Mission work is the work of the Church, but is not the League, according to its motto, a part of the Church? Then the League must take part in the missionary activities of the Church. The question is, What part of the work falls to the League? There are five ways in which the League can meet its obligations to the Church.

First, to instruct its members in the foreign work. No one is interested in anything about which he knows nothing. The study of the Luther League Topics gives an excellent opportunity to become acquainted with the foreign work. Any Leaguer who has faithfully studied and listened to the topics cannot help but have a very good knowledge of the foreign work. Since the missionary topics really form a unit of study, it is a wise plan to have a missionary committee who will have charge of all missionary programs. Thus the missionary study of each month can be made to bear a relation to the lessons of the past. There is nothing like learning definite points. If the porgram is not planned for that end a majority of the Leaguers will go from the service with some general ideas, but not with definite facts which can be brought back clear in the memory when a time comes to make use of them. Let your missionary committee, with the assistance of the pastor, make a list of thirty-six questions and answers, then learn just three at each missionary program. What a wonderful store of facts we would acquire in a year. The chairman of the missionary committee should go over the subject early enough with the leader so that the leader can assign parts of the subjects to various Leaguers in advance.

The Leaguer must know the need and work of foreign missions so that when confronted with the state-

CHARLES W. BLUTHART,
New president of Ohio League.

ment, "I don't believe in foreign missions," he can show that it is God's work and that Christ commanded his disciples to "Go unto the ends of the earth," "to every creature," and "unto all the world."

Secondly, he will give. They need our help, no matter how little it is. You have seen the progress of the work, but it cannot stop here. It must go on. God is blessing it and bringing to pass a great harvest. More reapers are needed. More churches must be built. More hospitals must be maintained. More schools must be begun. Money must be had to make these advances. Surely we can give; giving not only what we can spare, but what we will feel.

Is the League to learn all it can of the foreign field, give all it can and stop? Oh, no; this is only the beginning. An essential duty in which everyone can take part is the duty of praying. It has been said, "To pray expecting great things from God leads to attempting great things for God." While it takes earnest workers to advance such a great religion as we have, yet with God "standing back of every righteous cause." His strong arm will bring them to His side. With the command "to pray without ceasing," to "ask believing," can any one neglect his duty? With earnest prayers ascending on high in

the home land, the heathen will not remain in darkness so long.

Can you not see a fourth way that the League can meet its obligations to Christ and His Church? Missionaries become older and some pass to their heavenly reward, younger ones must take their places. The League is in touch with the young people just as they are deciding upon their life work. Could not some be so impressed with the foreign need that they will follow their Master even to distant lands. Sometimes we think that only ministers are needed. But that is not so. Teachers are needed in the schools, doctors and nurses in the hospitals. There is a place for any who want to go.

So far we have had four duties of the Luther League to foreign missions. To instruct, to give, to pray and to supply workers. Those remaining at home have still another duty, that of living a consistent life. Does each Leaguer know that he is an example for some one, does he know that the heathen who has been lead to Christ considers the Christian just what that name implies—Christ-like?

At the close of this session another business meeting was held, at which committees reported and matters of local importance were discussed.

The election of officers resulted as follows: President, Charles W. Bluthart, Zanesville; vice-president, John H. Swoyer, Ashville; recording secretary, Miss Lulu Adams, Springfield; corresponding secretary, Mrs. F. G. Zwerner, Akron; treasurer, Charles Matthes, Mansfield; statistical secretary, Murray S. Moist, Toledo; member executive committee, Rev. A. A. Hundley, Findlay.

Columbus was chosen as the meeting place for the 1914 convention, in a contest with several other cities.

The credential committee showed 222 accredited delegates in attendance, besides a large number of visitors.

The Leagues of Zanesville and Newark are deserving of special mention, as the former had sixteen of its members in attendance and the latter eleven. This is certainly remarkable when considering the distance traveled, and that only two from each League were delegates, the rest representing the district or as visitors.

Fifth Session

The afternoon session was opened with devotionals led by Rev. H. Peters, of Lewisburg. The first address, "Best Methods to Gain and Hold Luther Leaguers," provoked a lively discussion. This address was presented by Erle C. Greiner, Akron, and is here given in part:

A true Luther Leaguer is the result of sincere efforts properly placed.

The best time for gaining the Luther Leaguers is that age when the mind is most plastic and the habits are being formed.

A Junior Luther League is the ideal method of gaining a hold upon the young people. This is not always feasible, and we shall therefore discuss other means a little later, but where it is possible, have a junior society and do not take the child into the League until he is old enough to realize what it means to belong to the League and until he is able and capable of doing work in the League. Not younger than seven years, even eight, is a better age to start the juniors.

The leader must be a tactful person, and while it is not necessary that he be a born leader he must have the qualifications of a leader. These are, however, within the reach of any person of average ability who is willing to be taught. They are: Love for children, a willingness to learn, as well as to teach, and, above all, and around all, and over all—P-A-T-I-E-N-C-E.

If you have never enjoyed the rare privilege of teaching and controlling a roomful of healthy, happy children you cannot appreciate why the word patience should be brought out so prominently.

The Junior League is to prepare the child along a line supplemental to the Sunday school training. It is not to take the place of the Sunday school, or regulaar church service, but is simply to assist and fill in the corners, as it were, which the Church proper and its other auxiliaries do not.

The Luther League is not and never was intended to be a separate organization, or independent of the Church. It is, "Of the Church, by the Church, and for the Church"—now and forever—but not outside of the Church.

The child can be taught in a simplified form the chief parts of the catechism, the order and significance of the Church year; a brief history of the great Reformation and the particular part which our beloved Lutheran Zion played in this great drama; of the lives of some of her noble men and consecrated women, thus preparing him for the fuller instruction of the pastor at confirmation age.

This information will create within the mind of each child a desire for a more complete history of the things touched upon, and when he realizes that the senior society is able to give the thing he most desires it will be an easy matter to carry him directly into the senior society and keep him at work.

The subject not dealing with junior work as the special means of gaining and holding the Leaguer, I must refrain from indulging too deeply in this vitally interesting phase of the subject.

A person considered eligible to membership in the senior society must be a member of a Lutheran Church.

When the junior society is out of the question, then other means must be adopted for gaining and holding the interest of the members after they have connected themselves with the League.

A corps of live, efficient, enthusiastic, earnest officers is a near necessity.

Where no junior society exists a method of gaining the members, which is practical, has been tried and not found wanting, but is productive of real results, is to invite the confirmation class to attend the League devotional meeting in a body on the Sunday of their confirmation. Nearly everyone will come, and have the service for their especial benefit. Arrange for good, inspiring music and pointed talks. Back this with a special invitation to attend the first business and social meeting following the confirmation and almost 95 per cent. of the class will unite with the League.

When it is possible, let the League hold a reception for the newly confirmed, to which the entire congregation is invited. This creates a general good fellowship and brings all closer together.

After a new member is gained for the League put him to work. When a person knows that he is needed and knows there is something for him to do he will invariably be on hand ready to do it.

As the new member with whom we are now dealing has not had the advantage of a Junior training, it is necessary to give him his first taste of knowledge, which will cause him to desire more. Let the officers and older members—not necessarily in years, but in point of service—take special pains to make the new comer feel welcome. Inquire after his welfare, arrange to call upon him; if absent, speak to him about it; make him know you really miss his presence and you actually desire his attendance at the services.

Give him some work to do. Start out gradually, working him up to a point where he can help someone else as well as help himself.

Perhaps he can sing or perform upon some musical instrument. Arrange for such music at the service

as will require the exercise of his talent. Perhaps he owns a book or has access to one bearing upon the subject to be studied. Learn of these conditions and employ them for the benefit of the League and the good of the Leaguer.

When the member is interested, when he learns the wealth of history and the heritage of the Lutheran Church, he will not only be a better Leaguer, but also a stauncher Lutheran.

It is the man or woman who does things who is worth while, the man or the woman that the world wants and needs. It is the Luther Leaguer who can assist others by word and deed to remain true to the League and to the Church who is sought after and is desirable—the one worth while.

The League and the Leaguer are to be as the motto states, "Of the Church, by the Church, and for the Church."

You will invariable find the true Luther Leaguer actively engaged in other branches of Church work, which cannot so truthfully be said of members of any other Church organization.

And remember to pray for your League, and remember, too, that while God heareth prayer, He loves to help those who help themselves.

A Joshua may command the sun and the moon to stand still in the Valley of Ajalon while legions of soldiers gather a victory through the hours of a prolonged day for the house of Israel, but it is God who makes this victory possible as He makes the work of our Luther League successful.

When we come to the close of a perfect day,
At the end of a journey long,
When we gaze up the path of the starlit way,
And list the celestial song;
Our mem'ry will turn to the black and the red,
The white and the blue and the gold;
And will meet at the close of that perfect day,
True Leaguers gathered safe in the fold.

The feature of the convention was an address by the Hon. J. L. Zimmerman, of Springfield, on "Lutheran Co-operation in Local Beneficence." Mr. Zimmerman said:

We are living in the most interesting age and period in the history of the world. The civilization that we enjoy today is a civilization that was never dreamed of by the old philosophers as to what could be accomplished by the human mind. This civilization is the direct result of the Christian religion; the teaching of the Christian service has made us what we are now. They say we are now able to do in one day what people used to do in a month or a year. This is true, but this has been brought about by the condition that is produced by the individual through the Christian religion.

If we want to communicate with New York City we simply sit in our office, take down the receiver, call up New York, and in five or ten minutes we are in communication with New York City or some person a thousand miles away.

Whatever we want to do, whatever we do, can now be accomplished in a very short period of time.

This civilization is due because as a Christian nation we have the accomplishments and the completion of the greatest developments in the history of the world in the last past one hundred years.

What has that to do with my subject? The thing that has been the most important and instrumental in bringing about the thing that we enjoy is the Church to which you and I belong.

Carlyle says in his "Hero and Hero Worship," "Had it not been for the stand Luther took at the 'Diet of Worms,' we would not have had the free thought that we enjoy at this time." The Lutheran Church has been an important factor, the Lutheran Church has been the originator of many of the developments that have gradually moved forward and moved this nation forward to the position it enjoys now.

The first thing that has been characteristic of the Lutheran Church is this: the Lutheran Church of the world to day has always stood out and insisted upon an educated ministry, an educated laity, that has been instrumental in preparing our ministry and the thing that has made our Lutheran Church great.

There is another thing we stand for and that is for the sacredness of the home. One of the greatest and strongest things in our Church today, one of the things that we should all love, is that which has brought us into being and that which has protected us all our lives, and that is the beautifulness of our homes.

The one thing that the Lutheran Church insists upon, the one thing that the old Germans have always insisted upon, is that there be maintained in the homes a religion, a religion that lifts men up, that lifts the family up, makes them stronger and makes them better.

The Lutheran Church is the Church that we should be proud that we are members of.

But there is one thing that is most important; there is one thing that is the strongest upon my mind and heart, and I made up my mind five years ago that all the strength I have from now on is going to be devoted to bringing together the great Lutheran Churches of the United States of America, and if there is a heritage that I want to hand down to my two boys, if it is not accomplished in my time, it is this: that the Lutheran Church of the United States may be united into a strong synod for the elevation of our citizens.

They say that perhaps I should not talk that way where there are all classes of Lutherans. I want to say to you ladies and gentlemen, I have had the privilege of knowing as many of the laity throughout Ohio and throughout the United States as any man throughout the Lutheran Church, and I do not know a single layman in any church or in any synod who is not absolutely enthusiastic in suporting me on this great question. That is the one that is the most interesting; that is the one that is the most dear to my heart. The Lutheran Church believes and accepts the Old and the New Testament as the divine Word of Almighty God.

We all now accept the unaltered Augsberg Confession; they say there are some differences; there are no differences in the doctrine of the Church there are some differences in the administration of the methods of conducting the Church, but there is not a single difference in the doctrine, or belief; if there is I should like to have it pointed out.

I have listened with a great deal of interest and have been associated with the greatest theological professors, and I have not had them point out to me any satisfactory differences as to the administration that is not an essential thing.

Why should we not have a union of the Lutheran Church? We have the same doctrine; we have the same belief; we ought to be enthusiastic for our Church.

Is there an individual in this great assembly that has met here today who is not enthusiastic in building up and strengthening the great Church to which you belong? I think not. I talked with you last night; I talked with you yesterday. This enthusiasm about which the Doctor spoke to you last night seems to be in every vein and every beat of the heart of everybody connected with this Church. Should we not be for a united Lutheran Church?

Who is in this Church? Largely our kinsmen, our friends, our neighbors, those tied to us by blood. Should we not reach out our hands and through the strength that we have try to lift them up? Do not we owe something to our kinsmen; something to our country; something to our fellow man? I think we do.

Let me call your attention again to the question of how can we do something for our local beneficence?

In the State of Ohio, where you belong and where I belong, we have the great Wittenberg College, situated on the hill; we have the Capitol University, situated in Columbus; we have the Osterlein, situated on the hill east of Springfield; we have the Orphans' Home, situated in Toledo; the Old Ladies' Home, situated in Tippecanoe City. What is it our duty to do? Our duty is, if we love our Church, if we love our kinsmen, we should take those people who want to go to school, who want to go to college, who want to be under the administration and under the direction of Christian teachers, we ought to take them by the hand and say to them, "Go to Wittenberg College, go to Capitol University, go to some of these institutions connected with the Lutheran Church," because in them and through them we receive the Christian religion which they are to teach.

All over the State of Ohio in some of these other

institutions I see the names of Lutherans; I see Lutherans in these other colleges; I see Lutherans in a great many colleges in which they ought not to be. As we have these institutions here, let us see that we have our own and that our own come to us, and that our own are taught the doctrine that is most dear to us.

If we believe in the Lutheran Church, and if we are enthusiastic about it, local co-operation is what we want, co-operation in your county. What do you want to do? I will tell you. You want to look after your own Lutheran people. If there is a position that is vacant in any branch or in any department, you want to go and look over the great Lutheran Church in your county and see if there is not a boy or a girl fitted for that position. If there is, you recommend them to the proprietor as a strictly first class person to take that place. That is where the Lutheran Church has been weak, in not looking after our own.

We have Churches in this country, especially in the State of Ohio, who devote (and I mean now Protestant Churches) a good deal of time looking after politics of the State of Ohio to secure the election of one of their members. I do not object to that; the only thing that I do object to is this: that the Lutheran Church has been so modest regarding what they ought to have, and what they are entitled to, that we have not asked anybody for their support.

Now, let me tell you another thing that we ought to do; that is this: There are a good many people who need your help in the congregation in which you live. There are a good many people who need your help in the county, in the city, in which you live, and they are members of the Lutheran Church. Cannot you do something for them? Cannot you say a word that will encourage them; say a word that will lift them up, make them better? Cannot you say, "Good morning," if you see them on the street walking along despondently? The words, "Good morning," have cheered many a man and woman, made them feel better. When you are doing that you are making yourself that much greater, that much stronger, that much more faithful to your Church.

So it is, Lutheran co-operation can be brought out if we look at it right and think about it in the manner in which I have spoken to you this afternoon. I thank you.

At the close of a very spirited and interesting discussion, a round table was conducted, consisting of six short talks on practical subjects, as follows:

"Treating of Topics," Miss Etta Westenfelter, Springfield; "Music and Devotions," Miss Kate Carter, Lima; "The Social Meeting," prepared by Miss Alice Knoderer and presented by Miss Laura Hilliker, Columbus; "The Business Meeting," by O. C. Rohde, Toledo; "Committees," Clarence Meyers, Lancaster; "How to Make Each Minute Count," Rev. E. C. Dolbeer, Delaware. These talks were very helpful to the delegates and visitors, and should be and no doubt will be productive of much good in the Ohio societies.

At the close of this session the final business was disposed of. The treasurer's report showed a balance of $311.55 on hand.

The delegates then posed for their annual picture, and after this the local League treated the delegates and visitors to an auto ride, which included a visit to the Wittenberg College.

Sixth Session

The final session was opened with devotionals in charge of Rev. H. N. Miller, Ph. D., of Columbus.

The music at this session was of the same high order as the first evening, and was greatly enjoyed by the immense crowd present.

Mrs. Elsie Kennan, Mr. Ross Stoever and Mr. J. Elmer Dean sang the trio from Haydn's "Creation," and Miss Marie Culp delighted the convention with a beautiful contralto solo.

Prof. H. W. Elson, Ph. D., L. H. D., of Athens, spoke on "Appreciation," and said:

You have all seen or heard of coral and the coral islands. The coral is a tiny creature of the sea and is built upon the preceding generations until it reaches the surface of the ocean. History is like a coral growth built upon the past. When you sit down to write a letter the pen you use, the chair you sit in, the clothes you wear, are all products of machinery and took thousands of years to develop.

Progress In civilization is more rapid now than it was a few years ago, for two reasons: First, because we encourage our Galileos, Rodger Baitins, instead of imprisoning them. Second, because we educate the masses of the people. In educating the masses we must not forget the ethical and moral as well as the physical, as effective morality must rest on religion.

Morals without religion will save no one.

Educating in religion in the public schools is a very difficult thing, because of the different bases of teaching of the Catholics and Protestants.

Now, we represent not only the largest, but the original Protestant denomination. All Protestants were first called Lutherans. All Amercian churches are transplanted from Europe, and the Lutherans are at a disadvantage because this country is essentially an English speaking country and not one of the Lutheran countries is English speaking.

This fact makes it peculiarly difficult to transplant the Lutheran Church from Europe to America. It gives to the Church a great responsibility and at the same time the opportunity is equally great. Hundreds of thousands of immigrants are arriving every year.

We often hear of Lutheran young people leaving the Church and joining some other one. Here is a serious question. Why do they do it? If it is to gain social advantage or business advantage, their motives must be very low. Consider what your purpose is of belonging to the Church at all. Doubtless you can do the greatest work in the Church in which you were born. The field is great and the opportunities are great.

In appreciation of our heritage of the past and the past heritage of the Church to which we belong we must not forget appreciation of self. Every young person should realize that he or she has a divine calling. While only a few of us may go to the foreign field or give all our life to Church work there is a great work and an important work to do.

The most conspicuous part of the Church is its conservative position, and in this age of radicalism and uncertainty much conservativeness is of importance. At the same time we must be careful and not overdo it. We must progress, we must be Americans and adapt ourselves to the American spirit if we would increase and grow and do a great work which is here and we have an opportunity to do.

Faithfully plant and faithfully water and God will richly bless you.

With the singing of the Rally Hymn the convention became history. The largest in attendance and one of the very best from every point of view yet held. The outlook in Ohio can only be a forward and an upward one.

Luther League of Indiana

Sixteenth Convention at Indianapolis, June 24-26

BY LODEMA WENER.

THE sixteenth annual convention of the Luther League of Indiana was held on June 24-26, in the First Church, at Indianapolis, Rev. A. E. Renn, pastor.

The convention theme was:

A—Believing—Our Faith.
B—Knowing—Our Church.
C—Doing—Our Practice.

First Session

The vesper service was in charge of Rev. A. E. Renn, pastor loci.

The convention sermon was preached by Rev. A. E. Gringle, of Batesville.

At the close of this session a reception was tendered the delegates and visitors. An enjoyable social hour was spent, renewing old acquaintances and forming new ones.

DELEGATES TO THE INDIANA CONVENTION.

Second Session

The devotional service was led by Rev. A. E. Gringle, of Batesville.

The president of the local League, Mr. Whitney Spiegle, extended a hearty welcome to the convention.

The church was artistically decorated with the Luther League colors, which manifested a cordial welcome to all.

There were fifteen societies represented by about sixty delegates and friends. Seven pastors were in attendance.

A letter of greeting was received and read from the president of the State League, Rev. Elmer D. S. Boyer, of Lafayette, regretting his inability to be present at the convention.

Also from the president of the Luther League of America, Mr. William C. Stoever.

The executive committee submitted its report.

The corresponding secretary reported as follows:

Northern District—Leagues affiliated, 8; senior members, 232; offerings, local work, $279.75; benevolence, $26.67.

Central District—Leagues affiliated, 10; senior members, 300; junior members, 34; offerings, local work, $224.20; benevolence, $36.

Not in any District—Leagues affiliated, 6; senior members, 139; junior members, 26; offerings, local work, $134.50; benevolence, $25.

Grand Totals—Districts, 2; Leagues, 24; senior members, 671; junior members, 60; offerings, local work, $638.45; benevolence, $87.67; Topics used, 493; Junior Topics, 52; REVIEWS taken, 124.

The treasurer's report showed a balance from last report of $20.04; receipts during the year, $46.42; expenditures, $44.75; balance, $21.71.

Three societies affiliated at this convention: St. Mark's, Butler, Rev. J. B. Gardner, pastor; First Church, Richmond, Rev. E. G. Howard, pastor; and Zion's, Portland, pastorate vacant.

The roll call of Leagues was had at this session, the delegates responding by stating what they are doing.

It was reported that one of the Leaguers would enter the Deaconess Motherhouse at

Baltimore, Md., in the fall, to prepare herself for parish deaconess work.

The topic for this session was "Believing—Our Faith." The paper on the first division of this subject, "What We Believe—Our Creed," was presented by Mrs. C. L. Warstler, of Whitestown, and was as follows:

What we are and what we do depends largely on what we believe. As Lutheran Christians we are moulded and influenced by the faith of our Church. The better we understand and the more heartily we accept the faith of our Church the better Christians we will be.

First in common with practically all of the Christian Church we accept the Apostles' Creed. We accept what it says about creation. We believe what it says about redemption and sanctification.

Our particular creed is the Augsburg Confession. In additon to the true teaching held by the Roman Church, false doctrine had been added or had taken the place of the true. Abuses flourished in the Church and many withdrew from the Roman Catholic Church. These were urged on by a desire for truth. Discussions among themselves and with others helped to clear their views. Then came the command of the reformers to present a statement of their faith to the Emperor Charles at the Diet of Augsburg, 1530. Then was brought about the statement of our faith that we hold as a Church.

The Augsburg Confession teaches of a God who has made all things. Not only has He made all things, but preserves them. This God is a triune God: Father, Son and Holy Spirit.

Our creed humbles proud, self-satisfied human nature, and reveals unworthiness and shows the need of a Saviour by teaching that all men are sinners and are liable to eternal condemnation unless born again. It condemns that ever present and ever popular false belief that men can save themselves by their own works and merits.

Again in its teaching about Jesus Christ, it teaches that Christ is both divine and human and not just a mere man as some teach. Instead of Christ being only teacher and example as a man, we believe that He is also true God and Saviour who has redeemed us not with silver and gold, but with His holy and precious blood and innocent sufferings and death.

In the matter of faith we are assured and believe that faith is wrought in men by word and sacraments and are warned that faith comes in no other way.

Concerning good works we are taught and believe that faith brings forth good fruits. We do good works because we are saved. No one can do enough good to save himself. He is saved only through the merits of Christ.

Instead of the absolute uniformity in worship of the Church of Rome the Confession provides for the largest freedom in nonessentials and insists only that the Gospel be purely taught and the sacraments rightly administered.

Concerning the Church and the ministry the Confession teaches the largest freedom and yet guards the official teaching of the Church. We have the universal priesthood. There are no orders in the Church. Every believer may approach God in prayer. But when it comes to the public teaching in the Church only those who are rightly called are to publicly teach and administer the sacraments. Thus we may be reasonably sure of having Godly, rightly trained men for pastors. Even then we do not need to put our faith in men. Our Church does not teach sinless perfection even in its ministers. We do not put our trust in the ministry. We believe that we are regenerated and sanctified by the Word and sacraments. Should it be found at any time that the one who baptized us or who has preached to us has proved unworthy our salvation is not in danger. God has only used him to bring to us the means of grace. God works in us by these means.

We also believe that God's grace is bestowed upon those who believe in baptism, and we may look back with confidence that at a certain time and place we received God's grace and were admitted to His kingdom. We have the comforting assurance that through baptism our children receive the same blessings.

Concerning the Lord's Supper we are assured that Scripture teaches that we receive the body and blood of our Lord and thus receive divine grace.

Instead of a Romish doctrine that there can be forgiveness only of those sins which are confessed to a priest we have the comfort that where there is true repentance we have the forgiveness of all our sins including even those which we may not know.

The confession reminds us that we will be sinners even after our baptism and that we will never attain to sinless perfection in this life, but that where there is sincere sorrow for sin and faith that God for Christ's sake will forgive our sins, we may hope that good works will follow as the fruit of repentance.

Whereas many Protestant Churches regard the sacraments as marks of profession among men we regard them as means of grace where they are used in faith.

We are also fortunate in our doctrine of good works. Many in the Roman Catholic Church and in other Protestant Churches are distressed by a wrong belief in this matter. They think that to some extent at least their salvation depends upon their good works. Hence they are in doubt whether they have performed enough of good works to secure salvation. Others perhaps are in a state of false security because they put their trust in things they have done that can never merit salvation.

We believe there is a fullness of forgiveness where there is true repentance and faith in Christ and no other way regardless of how many or how few good works. We believe, however, where there is true faith in Christ good works are bound to follow, and that where there are no good works there is no saving faith.

Our position is often put this way, others do good works in the hope that they may be saved, we because we are saved. Now there are many other matters of faith mentioned in our Confession of which we have not spoken. But we believe that these touch upon the most important and may possibly be sufficient for our discussion this afternoon.

The second division of this topic was "Why We Believe—The Ground of Our Faith," and this paper was presented by Miss Ruth Robeson, of Camden, which was as follows:

First—We believe because all the world of creation points to God as the cause of all things. The Psalmist says, "The heavens declare the glory of God; and the firmament showeth His handiwork." He also speaks of considering Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained. The world could not just happen to be; it has to have a cause; God is the only cause, sufficient to explain the existence of the world.

Second—We believe because Jesus Christ the Son of God alone can meet the needs of men's souls. The Apostle Paul tells us, "But my God shall supply all your needs according to his riches in glory by Christ Jesus." No man can forgive his own sins. In one of David's prayers he said, "For Thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon Thee." We are all sinful, but Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you," and He immediately follows this statement by saying, "But if ye forgive not men their trespasses neither will your Father forgive your trespasses." Only the Divine One can forgive. Our fellowmen can forgive us of our sins towards them, but if we cannot forgive them of their sins towards us what is the result? Why, God will not forgive us, as He can only forgive us as we forgive men. So again I repeat, only the Divine One can forgive.

Third—We believe because the proofs of Christ's claims being true are not to be disputed. We study the Bible and learn of His works which prove His divinity. His words, "Such as never man spake" bear testimony. The evidence of many witnesses tell us the Gospel story is true. The witnesses are the disciples, men and women who have felt His power in their own lives.

Fourth—We believe because experience teaches us that faith in Christ and God is not a false hope. Through faith lives of men are changed, their hearts are made pure. Paul says, "And put no difference between us and them, purifying their hearts by faith"

"Faith is the substance of things hoped for, evidence of things unseen," or faith is belief in and reliance upon Jesus Christ. We can truthfully say

that there are two kinds of faith: First, the faith that relies, that trusts In this faith we trust our lives and their well being to the guidance and care of God. The other faith is that which apprehends, as a Christian takes for himself the atoning sacrifice of Jesus Christ and obtains the benefits of that death. This distinction we make almost without knowing it and yet true faith has but one center—that is our Lord Jesus Christ. All that God is to us, He is in Christ; and all that we know of God, we know through Christ. Hence, true Christian faith is a living apprehension of Christ Jesus our Savior and Lord. Faith alone saves. This is the great doctrine of our Church, that we are saved by faith in Jesus Christ and by faith alone; it is the clear and certain teaching of the Gospel. We cannot of ourselves live so perfectly that we will merit salvation. We are sinners all, and deserving of nothing of God's hands. But God the Father, out of infinite love for this poor lost world, sent His only Son to earth who took our place and died upon the cross. He suffered for us, bearing our sin and guilt. By faith in Christ and His atoning sacrifice we are saved through Him and in Him we have life. Our life when living away from Christ is no different than the life of the jailer who cried, "What shall I do to be saved," and Paul, without hesitation, answered, "Believe in the Lord Jesus Christ and thou shalt be saved."

Faith enables us to overcome the world. John said, "This is the victory that overcometh the world, even our faith." The world is constantly striving to master us, to obtain us for itself. How shall we conquer it, with its low standards and its enmity to holy things? We conquer when by faith in Jesus Christ we are enabled to stand against its temptations, for Christ in us makes us strong. We conquer when by faith we live in Him and He in us. The indwelling Christ brings into our lives new and higher loves and aspirations, which dwarf the coarse pleasures of the world; we are now new creatures in Christ Jesus.

Faith can be lost. St. Paul said among his last words to his spiritual son, Timothy, "I have fought a good fight; I have kept the faith." There is implied in those words that which we dare not shut our eyes to, namely, that faith may be lost. I speak of this not to discourage or to lessen the lofty lessons of faith, but to urge earnest holding fast to the faith, which is your life. Men and women everywhere about us are loosing their faith. Faith is sometimes lost by overwork. "Six days shalt thou labor and do all thy work," said God. Yet many are having their faith ground out of them by the dull round of heart breaking toil, which knows no day of rest or worship.

Pleasure seeking is another way in which faith is lost. The god of good time takes all their love and service. Sometimes prosperity, sometimes adversity is responsible. To lose the faith is to lose life. Keep the faith. It is infinitely precious and valuable. It is a channel of light, a bridge of safety, your strength and defence. This is a time for renewing and deepening of your faith in the Christ who died for you and for me. Keep the faith, *precious faith.*

Third Session

The Wednesday afternoon session opened with a devotional service conducted by Rev. W. J. Siberling, of Mulberry.

The subject for discussion at this session was "Knowing—Our Church—Her Missions," which was treated in a paper by Miss Ethel Boyle, of Butler, as follows:

The Church was organized to spread the Gospel. Those Churches having no broad outlook in the way of giving to others, in other words, those Churches having no missions are not advancing. In the great order of things it is the unselfish church that grows, not the one living unto itself alone. This spirit of giving is manifested in city, home and foreign missions. Sin creates the great necessity.

The ever changing customs of our people, the general social order, the present commercialism and industrial conditions, even the problems of amusements and recreation, all call for redoubled efforts on the part of home missions.

The ignorance, the unsanitary living conditions and the absence of a Christian spirit make the foreign missionary a necessity. Our efforts are limited because of our ignorance of what it actually means to live in a non-Christian land.

Even the unscriptural theory that our extra Biblical provision has been made for the heathen were true, yet the Christian religion is necessary simply for temporal happiness.

Just one Sunday of work would convince us of this. Our greatest drawback is the lack of knowledge to appreciate what it must mean to exist—not to live without Christianity.

Our first missionary work began in the sixteenth century and has been increasing. Lutheran missionaries from Sweden came to America in 1638 to work among the Indians. Denmark sent missionaries to Greenland. Africa and India have their Lutheran missions. Every Lutheran land, including Poland and Finland, is now supporting foreign missions. The deaconesses deserve special mention along this line.

Truly "Charity begins at home" and our greatest opportunity is in our own beloved land, but we must not neglect the foreign call from India, Africa, China, Japan and Oceania.

Our missionaries not only supply spiritual life, but in the hospitals and schools they are building this by means of physical well being and intellectual development. Not only do we reap the results of the missionaries themselves, but the nations whom they educate in turn are Christian workers and so we have an endless chain of good in each foreign missionary. The names of Christian Frederick, Schwartz, John Christian Frederick Heyer, John Henry Harpster, David A. Day and Samuel Christian Hinsinger are noble examples of great lives given over to the cause of Christ and are worthy of our serious study and imitation.

The hope of our missions is better living by the salvation of the world when the Golden Rule will be the only guide.

The discussion of this subject was opened by Rev J. B. Gardner, who emphasized the fact that we know so little about the mission work our Church is doing. We should be better informed, and are in need of information and literature along that line.

An interesting general discussion followed.

Fourth Session

The vespers of the Wednesday evening session were in charge of Rev. J. B. Gardner, of Butler.

The choir of First Church of Indianapolis rendered a beautiful anthem, "Great God, Attend."

The convention was favored with the presence of Rev. S. P. Long, of Mansfield, Ohio, who gave one of his characteristic addresses on the subject of "The Philosophy of Providence."

He said in part:

We are told in the Word of God that the very hairs of your head are all numbered. I think I preached for ten years, if not fifteen, before I understood what that phrase meant. I always supposed that it meant that God knew how many hairs you had on your head. But it is not that that He means at all. Whether you have one hair or 10,000 on your head, every hair has a number on it, and that being true is one of the most remarkable evidences of God's providence we can imagine The very number on a hair is the most wonderful revelation of God's providence and it does bring out the greatness of little things.

It was a little thing in history for a young man to be called to leave a certain place and go somewhere without knowing where, but it was that call that gave to the world the Jewish race, and that gave to the world the Saviour, and that gave to the world the greatest financiers found on the globe today.

It was a little thing for the mother of Joseph to make a little coat of many colors, but it was the making of that little coat that revealed the jealousies of the brothers that caused him to be sold to send him to Egypt, to make him the ruler to prepare a people and for the people who should become the children of Israel.

It was a little thing when we look back in history for a man like Cæsar to sit down and write an edict—a man whom God knew, a man who knew not God—that all the world should be taxed, and yet if it had not been for that little edict Mary would not have gone to Bethlehem, Christ would not have been born in Bethlehem and the prophecy of God's Word would not have been true and the Bible would have been false.

It is a little thing that there was found in the River Nile a very little box and a very little boy in it, but if it had not been found there would not have been a Moses, the law giver.

It was a little thing for a little nephew to stand and hear a little remark made by one of a great mob, but if the nephew of St. Paul had not heard what was said that night Paul would have been killed that night and there would not have been fourteen Epistles of the Bible and that great missionary would never have appeared on the pages of history.

It is a little thing that your hairs are all numbered, yet in that one sentence you find the philosophy of God's providence.

The philosophy of Providence sealed. Let us notice in the first place that it is sealed, in the second place that it is revealed, and in the third place let us notice it unreeled.

First of all I say, let us notice that the philosophy of Providence is sealed. Sin is in the world. Original sin is here. Every child that has been born from the days of Adam and Eve has been born in sin. The overlooking of this fact has brought false doctrines into the world, has pushed infant baptism out of some churches and brought error into theology. Not only is original sin here in the world but actual sin is here. The transgression of Divine law—there isn't a sacred law anywhere that the people of this world have not broken. Not only is sickness, but sickness is here. It is a world of sickness. We may talk all we please about sickness being imaginary. We may talk all we please about the wonderful strides of the medical fraternity of the present day, but the truth of it is, the longevity of the people at large has grown shorter, instead of longer, and the fact is that all the medical science in the world cannot prevent sickness. Nor can Christian Science do away with it. A woman belonging to that cult this past week in my home town broke her arm and she sent for a physician to set it. He said why don't you think it is not broken. She had to have it set. In other words, sickness is here. Suffering is here. There is suffering on every hand. More suffering than the world knows of. Right in this house tonight how many people there are who are hiding their suffering and never let the world know. Suffering is here. Intense suffering. Not far from this church tonight people are dying. It is a world of sin. It is a world of suffering. It is a world of sickness and Satan is here. We are living in a time when some people imagine it is only superstition which would acknowledge the personality of a devil. Why they tell us it belongs to the dark ages. That there is no such a thing as a personal devil at all. Last fall I went hunting with some of my friends. There was no snow. We came to a little hole, and I said to him. There's a rabbit in that hole. And he said I would like to know how you can tell. I cocked my gun and the first thing there lay a rabbit, and he said how in the world did you find that out, and I said I am not a hound, but I can see a track. Now my friends I have seen tracks of the devil everywhere. How can there be tracks if he did not exist? Why so many devilish deeds done if there is no personal devil? Why all this murder? Why all this hatred? Christ the Son of God was tempted by the devil. If there is no devil there is no God. If there is no hell there is no heaven. Both are alive and in this book. Satan is here. Sinners are perishing. Eight hundred million of people tonight on the face of God's earth without hope of being saved. Not only are sinners perishing, but science is limited and science is puzzled. Why all these wars and all these murders? Where is the God who numbers the hairs on our heads? When the cannons are roaring and when the smoke is flying, and the men and women, if you please, are dying and perishing, where is God? Where is the God that numbers the hairs on our heads when nations are at war with each other? Silence. Silence is God. The philosophy of Providence is sealed. Only sealed, however, to those who have not found it revealed by God himself. As I hold in my hand this book tonight I hold the revelation of Providence, and it is my purpose this evening to hand you the key to unlock this book, to find out what Providence really is, and in order to do this I would have you remember a number of words beginning with a little m. In the first place, if you want to know what the philosophy of Providence is, you must keep in mind the mind of God. The mind of this book. When I open up a new book which I never saw before the very first thing I want to see is the name of the author. The second thing, what is the mind of this author. If he has a good message I will take time to read this book. If he's got an evil mind I do not care to spend my time on his book. But I want to say I have never seen a book in all my life that was so deep that it could not be fathomed. Man can fathom the minds of men, but I hold here a book that differs from every other book in the world. It is the only book in the world that explains to me the providence of God. I find the mind that says nothing is to be added or taken away. I find, no difference where I open this book, it is not an old God, but it is God yesterday, today and forever. It is the mind of the Trinity. It is the mind of God and none else. There is only one mind that runs through this book, and it cannot be any other mind than the mind of our God in heaven.

The solo was sung, "The Heavenly Gate."

Fifth Session

The matin service of the Thursday morning session was in charge of Rev. H. L. Bosserman, of Frankfort.

After the transaction of miscellaneous business the following officers were elected for the ensuing year:

President—Mr. J. F. Frank Laughner, Whitestown.

Recording Secretary — Miss Elizabeth Duhme, Batesville.

Treasurer—Mr. Whitney Spiegle, 2220 Alabama street, Indianapolis.

Member of Executive Committee — Rev. H. L. Bosserman, Frankfort.

The president appointed the following standing committees:

Extension Committee—Mr. Oliver C. C. Fetta, Indianapolis, chairman; Rev. Arthur E. Gringle, Batesville; Miss Vera Ford, Logansport; Mr. Leighton Tombow, Butler; Miss Minnie Falls, Ft. Wayne.

Press Committee—Miss Esther Rhoades, Indianapolis, chairman; Mr. Harry Etter, Whitestown; Miss Orpha Rothenberger, Mulberry; Miss Ethel Metzner, Portland; Mr. Carl Sieweke, Richmond.

An excellent report of the National Luther League Convention at Albany was given by Mr. J. F. Frank Laughner. The resolutions committee reported.

Sixth Session

On Thursday afternoon the devotional service was led by Rev. C. L. Warstler, of Whitestown.

A round table discussion of Luther League problems was then conducted by Rev. W. J. Siberling, based on the following:

1. Devotional meetings.
2. Business meetings.
3. Methods of finance.
4. Junior Leagues.
5. How to interest the newly confirmed.

The fact was emphasized that the Luther League stands for a more enlightened and educated laity. The chief idea of the Luther League is to train and educate in the teachings, history and doctrines of our Church.

The first paper of the third division of the theme of the convention, "Doing—Our Practice—The Work of the League," prepared by Miss Elva Ginard, of South Bend, was read by Miss Lodema Wener and was as follows:

The Luther League exists to work, else why should we have such an organization? Its work should be all for the Master, and its main object to win souls for Jesus Christ. The League needs workers —workers who will perform any task, no matter how small or humble. May we never work for the honor and praise of men, but let us do our duty faithfully and punctually for Christ's sake. A lack of interest of only one member of the society retards its work to a certain extent, so we can't afford to have any shirkers in our Leagues.

Sometimes the shirkers are due to the improper assignment of work. Many times work which requires the Leaguer to come before the public is assigned to a timid person who shrinks from such a duty, but if he were given work which could be done in a more quiet way it undoubtedly would be performed punctually. Then, too, there are other Leaguers who are willing and anxious to assume responsibility—responsibilty which, if shouldered upon the more timid members, might tend to drive them out of the society.

We should take care also to divide the work as near equally as possible, and not leave it to those who are the most capable, for when it is left to one or two, or a few indivduals, it becomes burdensome.

In order to have a successful League, its work must be done in the most systematic way and founded on the soundest of business principles. Too often we put up with what is called "loose business" in our societies, but we never can expect successful organizations so long as we work on those principles. It is just as necessary that we be particular in the management of our League affairs as it is for a business firm, because our work is still more important than theirs, since ours is done for the Master, and theirs only for an employer.

Much care should be taken in the selection of committees, as they have so much to do with either the success or failure of the League. If their work is done faithfully and punctually the League cannot do otherwise than succeed, and if its committees are indifferent and lazy, no progress can be realized. These committees should consist of people who are honest and sincere, with clean Christian characters.

The Luther League does a great work when it helps to extend Christ's kingdom. Education and organization assist greatly in the carrying on of this work. Our interest and enthusiasm will be aroused and awakened only when we become acquainted with facts. Let us educate our Leaguers by the constant use of the Scriptures, together with our Topics, and always have the best books on the shelves of our libraries—books that people will read. We like to think of the League as an army in training for Christ's work, and in order to be trained properly, we must be well versed in the Bible, and much of this knowledge may be gained in the League by the use of the Scripture references.

In John, the fifth chapter, the thirty-ninth verse, we read: "Search the Scripture, for in them ye think ye have eternal life, and they are they which testify of Me."

Our organization will expres itself largely through our committees. If we have committees which are wideawake and alert, our League shows good organization. We can work and realize a great deal more progress in the extension of Christ's kingdom if our society is educated and organized.

Another simple way in which we may all help to extend His kingdom here on this earth is by welcoming the stranger into our Church. It costs only a small effort to give the newcomer a hearty handshake and a warm invitation to come back again. It would be absurd for anyone to plead that he had not the ability to do this, but yet many young people seem to think that this duty belongs only to the older members of the Church.

J. F. FRANK LAUGHNER,
New president of the Indiana League.

Our Luther League will not have the Church problems and difficulties to face in Church work that our forefathers had, since we meet in conventions and discuss these problems long before the work is intrusted to us.

We may assist our Church both spiritually and financially. We may assist the Church spiritually by holding together its young people in both devotional and social meetings of the League. We come together in our devotional meetings with the expectation of feeding their souls, and in our social meetings to feed them with pure and wholesome entertainment, something which the world does not furnish today.

The last paper of the convention, on "The Work of the Individual," was presented by Miss Lena Cook, of Mulberry, as follows:

In these modern days of machinery in the industrial world the work of the individual has been largely superseded by the invention of machinery, so intricate and wonderful as to duplicate even the mind of the individual as well as his hands and arms. The manufacturing of article of merchandise, such as shoes, garments, nails and matches; in fact, nearly all of the things needed for the use and comfort of man, are no longer hand made, but the daily output of these articles has been increased manifold by machines,

which are doing accurately the work of many hands and fingers. The self-binder and the combination mower, binder, thrasher and separator have reduced the amount of individual work to a minimum.

The typewriter, linotype and adding machines have even duplicated the work of the individual mind, so that the work of the individual in the industrial world has been lessened by the invention of machinery. But not so in the kingdom of God. It has pleased God to reach the unsaved through individuals, and personal contact with the indifferent, the careless, and the sinner is just as necessary now as it was in the beginning. We are workers together with God, and no amount of Church and Luther League machinery or organization can do the work that God expects the individual to do.

We are living in an age of multiplied organizations in the Church, and the Church individual is in danger of making himself believe that individual work is no longer needed and that sinners will now be converted by machinery rather than by hand. This is especially true of those pastors and congregations who believe that revivals with their multiplied machinery will in a few weeks accomplish the work of a number of individuals in a year, and as a result the Church is each year receiving a number of these hastily machine made Christians who soon get out of order and, like cheaply made articles, are soon of no account. The good old hand work of our catechetical method may be a slower process, but we believe the material that the Lutheran Church and other Churches employing the same method are turning out each year is far more substantial than the material turned out by the wholesale by the modern trivial machinery.

All this justifies the statement that organizations and committees in the Church and in the Luther Leagues to do effective work must depend on the work of the individual. On our League work this is very evident.

The League as an organization in the congregation, the district, the State and the nation does its most effective work through individuals who are grouped in committees, and in our Local Leagues so much depends on the work of the individual. The work of the program committee, the social committee, the lookout committee, the membership committee and any other committee depends on the individual members of these committees, and the do-nothing committee are always made up of the do-nothing individuals.

Another weakness in our League work is the mistaken idea that after the officers have been elected and the various committees have been appointed the work of the League is delegated to the officers and committees as deputies, while the other members not on committees fold their hands and feel that they have done their duty.

Let us go home and resolve that as individuals we will do our full share in the work of our Local Leagues, and thus set the pace for the inactive and the ones who are ever trying to shirk their duty.

What a joy to that Luther League who can point to careless and worldly young men and women who have been brought into the Luther League and Church thus helped to a better life by their personal invitation and efforts.

What a joy to look forward to the time when in God's harvest time we may return home bringing these golden sheaves with us.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

Following this session the delegates and visitors were favored with an automobile ride to the interesting points about the city. This was thoroughly enjoyed by all.

Seventh Session

The last session of the convention was held on Thursday evening. The vespers were in charge of Rev. H. L. Bosserman, of Frankfort.

The speaker for the evening was Rev. Leander S. Keyser, of Springfield, Ohio, who gave a most excellent address on "Lutheran Union and Co-operation."

He said in part:

I am going to talk to you this evening for as brief a time as I can upon one of my hobbies; that is, Lutheran unity and co-operation, and, to my mind, there is no theme that is more fitting for a Luther League convention than that. There can be no doubt about it that Jesus Christ, according to the chapter that has just been read in our hearing, desires that His disciples should be united just as much as possible. He even wants that relation to be so close that it might be compared to the relation that exists between Him and the Father. I want to say that I have an enthusiasm for the unity of the Lutheran Church. I am not talking so much about organic unity, for I think that is still pretty far distant, but I am talking about that kind of unity which means concord and good will and co-operation. I believe, my friends, that every effort ought to be made to bring the scattered Lutherans and the divided Lutherans of our country into unity and into harmony. More than that, I am convinced that we as Luther Leaguers ought to sound the note of peace and concord on every occasion in good report and evil report. I believe we ought to see what are the things that will make for co-operation. Being a student of theology, for I always say to the boys, Fellow students. Being, therefore, a student of theology it would be natural for me to look at the matter, at the situation, in more or less of a ——— way. I believe if you can get the ministers and the theologians to agree, that all the rest will come into beautiful concord in good time and very speedily. Now, I don't mean to say that the theologians and the ministers are a quarrelsome set; I simply mean to say that they are the guardians of your doctrines, so I say again that if we can bring the various branches of our Lutheran household into doctrinal concord that the day of concord will come about very speedily. Now, let us look and note what a beautiful spiritual unity the Lutheran Church of America already is. I think I am prepared to say this evening that there is not in all the world beneath God's shining sun such a unity as there is in the Lutheran Church on spiritual and doctrinal matters, and when I say that I mean not only the general counsel and the general synod and the united synod of the South, but I mean all the various branches of our great Lutheran synod here in America. Here is the great pivot around which all of us revolve. I believe that the Bible is a book that comes from God; I believe that the Holy Spirit has inspired it all from the beginning of Genesis to the conclusion of Revelation. There are some people who call us from civer to civer Christians. I know how to use good language about as well as most of the critics anyway, but if they want to put it in that coarse way and call it "civer to civer," I say that I am one of them. So I say, I for one, who have been studying these questions all my life still stand for that view of the Bible which takes it from cover to cover.

When we desire Lutheran harmony and good will and when we pray for it, then we will work for it. We will do everything in our power to bring about this great consummation. We ought to lay aside our prejudices. We can love them and treat them kindly, not to keep up the quarreling. I tell you you cannot have much of a fight between two men if one of them won't fight; if one will always give the soft answer and show the forgiving spirit. Let us lay aside our prejudices.

God grant that that day may come just as speedily as possible.

Think what a spiritual and moral power we would be in this country if we all marched side by side and kept perfect step with one another.

Lo, what a pleasing sight are brethren that agree.

After the solo, "Consider the Lilies of the Field," by Miss Marie Hansen, and a few appropriate remarks by the pastor loci, a very interesting and profitable convention was brought to a close.

All went home feeling it was good to have been there.

Luther League of Minnesota

Fourteenth Convention at Minneapolis, June 25-26

BY MRS. ARLINE RITTER.

THE fourteenth annual convention of the Luther League of Minnesota was held in the Evangelical Lutheran Church of the Redeemer, Minneapolis, Rev. C. J. Rockey, pastor, June 25 and 26.

Wednesday Evening

The opening service on Wednesday evening included an address of welcome by the president, Otto A. Johnson, and a response by Rev. C. J. Rockey, which was followed by a very creditable paper by Mr. Fred. Stott, St. Paul, entitled "Our Young People—Whither Bound," of which the following abstract is here given:

Whither Bound? What do these words signify? The very word "whither" seems aptly fitted to our subject; something in its inner meaning points to a wandering tendency, a staying away from something, a passing precious hours in seductive pleasure as a butterfly flits from one blossom to another.

There appears to be a hidden wrong referred to in this topic. The very form of the question presupposes that many young people are going in the wrong direction. Let us learn what those wrong tendencies are and take steps to rectify the same. Not all are traveling towards the same evil. Yet the whole question is the old one of the power of Satan versus the power of God.

Are We "Amusement-Mad"? Much evil in young people's lives results from undue seeking after pleasure. Wholesome pleasure is needed in every-day life. The harm lies in the abuse of the same, viz.: excess in time spent; exclusion of necessary and vital things; the wrong time used, e. g., violating God's command to keep His day holy; taking time needed for other and greater interests; waste of money; stepping over the line dividing moderation from excess; becoming enslaved to the craze of amusement.

Who Are Your Companions? Too often the cause of the fall of the young person is his faulty selection of companions. Even though the product of a Christian home, evil companions lead him into habits of dissipation and positive evil, or, at least, into ways not conducive of true manhood. Note, e. g., the "nobby" dresser who spends more for bright blue ties and checked caps in one summer than he gives to the Church in several years. You have often seen him on the street cars or in the parks with the physically attractive but vacuous girl who proclaims her type by actively acquainting you with her ever continuous gastronomic pursuit!

Select your companions with care, such as will lead us up and not down. And we, too, must contribute to their strengthening, for friendship is giving as well as getting.

What Do You Read? Another evil influence is the literature of the times. Vast libraries, great numbers able to read and prolific writers tend to increase the reading proclivities of our young people. But what do we read? Books for the pursuit of knowledge, the strengthening of character, books for spiritual guidance or those for pleasure and sensation? One of the crimes of the day is the fact that hundreds of men and women are turning out trashy filth which is a disgrace to the name literature.

Why do we neglect books which broaden the mind and strengthen the character? Above all, why neglect the Book of books which tells us of life and leads us in the true way, even to life eternal?

Thursday Morning

Mrs. A. T. Newcomb, Minneapolis, read a beautiful interpretation of neighborly love in the paper, "Who Is My Neighbor and What Do I Owe Him," as follows:

To most people the word, neighbor, signifies those people only who live in one's immediate vicinity, but if we take the meaning which the Lord has meant us to we know that *all* are our neighbors, even the Chinaman, Hindoos and people who live the farthest from us. We have certain proof of this in the story of the Good Samaritan in which a certain lawyer asks Jesus, "Who is my neighbor?" and Jesus tells of the man who was robbed and beaten and thrown to the side of the road half dead. A certain priest came by and when he saw him, passed on the other side of the road, also the Levite, but when the Samaritan came he had compassion on him and tended to his wounds and put him on his own beast and brought him to an inn and had him cared for. Jesus asks the lawyer which of the three was neighbor unto him which fell among the thieves and we remember how quickly the lawyer answers, "He that showed mercy on him." So we see while a man may be a perfect stranger to us he is our neighbor and we should show mercy unto him.

So then if *all* are our neighbors what shall we do for them? As Luther Leaguers we may think it hard to be able to help our neighbors in the sense Jesus meant, but there are many outside of the Church and League who need kindness; for instance, probably strangers moving into our midst to whom a kind word would mean so much. In Proverbs it says: "A word fitly spoken is like apples of gold in pictures of silver." Then there are those farther removed from us, the down trodden and those who have fallen into sin who, if given our love and help, will be able to rise above their present environments. Here we may take to heart a lesson which Paul teaches in his letter to the Romans: "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." In the cities there are the poor and needy in the slums who very much need mercy shown them, and in smaller towns, while those are not the slums, there are many who need help. So many times we think it must take money, while interest and kindness would be such a neighborly act for us to show.

Now, how can we be neighbors unto the Chinamen and the heathen living thousands of miles from us? While we cannot all go to them as missionaries with immediate help we can show mercy to them by raising money to help send people to them that will show them the way to Christ.

There are many more points on how to treat our neighbor and so many that might be discussed that I have taken verses from different parts of the Scriptures which very pointly tell us what we should do, and we must bear in mind that all are our neighbors, and consequently these verses do not apply to just some of our acquaintances, but to all people. They are as follows:

"Thou shalt not bear false witness against thy neighbor!"

"Thou shalt not defraud thy neighbor, neither rob him!"

"In righteousness shalt thou judge thy neighbor!"

"Thou shalt not go up and down as talebearer among thy people, neither shalt thou stand against the blood of thy neighbor!"

"Speak ye every man the truth of his neighbor; execute the judgment of truth and peace in your gates!"

"Be not a witness against thy neighbor without cause and deceive not with thy lips!"

"Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself!"

And if we *love* our neighbor we are fulfilling all our duties to him, for Paul says, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law," and in another place he says, "If we fulfill the royal law and love our neighbor as ourselves we do well."

To conclude, I will take a verse from Christ's teaching and one which covers all we should do for our neighbor, namely this:

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength"; this is the first commandment, and the second is like, namely this: "Thou shalt love thy neighbor as thyself." There is none other commandment greater than these.

An Interesting paper on "The Luther League: Its Aim, Its Work, Its Fruits," was given by Miss Alma Sander, of Lindstrom, in which she spoke of the original *aim* to start an educational movement among the young Lutherans to accomplish harmony among the various synods and the use of the English language.

All of the *work* done by the Luther League should be for the benefit of the Church, to help in the salvation of souls. It is, therefore, especially to help gather the stray members of the Church and strive to bring them into the fold by training them for Church duties and church work.

As to the *fruits* of the Luther League: they cannot be measured as material things; we cannot estimate the number of souls brought into the church on account of the Luther League, nor can we tell how many otherwise careless ones have been retained. But the Luther League is still young and must overcome difficulties arising from language, nationality, and even petty jealousy. All this is simply sowing seed, but the seed will grow and eventually bear fruit."

Thursday Afternoon

Miss Boethin, of St. Peter, read a paper on "The Three M's in the Church," in which she spoke of Men, Matter and Method. The falling off in the attendance of men at church services is more noticeable in other Protestant denominations than in our own Lutheran Church. Perhaps this is due to the deep and firmly rooted principle of our faith. Teachings in the Sunday School and confirmation has created a religious consciousness which prompts men to attend church. But there must be some *methods* by which the habit of *regular* church attendance can be fixed. The Luther League finds its opportunity in interesting the young men between the confirmation age and that of about the twenty-fifth year. Social classes, debating, chorus work, gymnasiums—all these might help, outside, of course, of the religious training. Make church going an essential of life; it broadens the mind and cheers the soul.

This "personal equation," *matter*, brings up another point. Many church people are educated highly and gifted, and yet do not engage in personal work. Especially young people, who are continually "out of practice" when they are asked to contribute to the social side. The Church needs more energy and businesslike methods of regulating finances. "It is in the essence of things that from any fruition of success, no matter what shall come forth, something to make a greater struggle necessary."

The second paper of the afternoon was on "Work Hints for Willing Leaguers," written by Mr. Leslie Garlough, St. Paul. He spoke of the Luther League work divided into two classes—that done by the individual and that done by the League as a body. The main object being "Help," may be divided into three parts, assistance extended to the Church, the League, and the individual. Each leaguer should consider himself as a working factor of a working whole. The success of the social life, the companionship, improving of church property, and beautifying of the church building, lies with the Luther League. The individual willing Leaguer helping the individual, opening the eyes of the careless, and warning them in time, is perhaps one of the greatest duties of the Luther League.

In the business session following, the following officers were elected: President, Rev. C. J. Rockey; corresponding secretary, Miss Charlotte Wiggin; recording secretary, Miss Malinda Skoglund; statistical secretary, Miss Leone Wohlhuter; treasurer, Mr. Herman Turner.

Thursday Evening

Thursday evening there were two splendid addresses. Rev. A. J. D. Haupt, D.D., spoke on "The Luther League: The Past Twenty-five Years." He told of its beginnings in New York City twenty-five years ago and its wonderful growth to the present time when the Luther League of America has become an international organization. Pastor Bacher spoke on "The Luther League: The Coming Twenty-five Years," and inspired in us the hope that in that period the Luther League should accomplish even greater things than in the past twenty-five years.

Historical Events of September

1, 1870. Napoleon III. surrendered—Labor Day.

11, 1777. Battle of Brandywine in the Revolutionary War.

15, 1815. The Evangelical Missionary Society was founded at Basel.

24, 1742. Henry Melchior Muhlenberg landed at Charleston, S. C.

29, 1560. Gustav Vasa died in Stockholm.

Luther League Topics

19th Sunday after Trinity. September 28, 1913.

The Evangelical Lutheran Augustana Synod

Heb. 13:1-14.

Topic reviewed by Rev. P. N. Sjogren.

REV. P. N SJOGREN.

This large and active synod, which belongs to the General Council, was organized June 5, 1860, near Clinton, Wis., in a little Norwegian Lutheran church. The synod's present President Emeritus, Dr. Eric Norelius, proposed the name "Augustana," which is the Latin term for the Augsburg Confession, and it was adopted as an escutcheon to bear witness to the determination of these pioneers to abide by the Word of God as summarized in this remarkable Confession. The newly organized synod had only forty-nine congregations, and of these thirteen were Norwegian. The Norwegians realized that they could work better if they had their own synod, and in 1870 they withdrew and formed the Norwegian-Danish Augustana Synod. These are the barest facts of the organization of the Swedish branch of the great Lutheran work in America, but its origin is indeed traced back to "The Upsala Convocation" in 1593, when the Lutheran faith became the official one in Sweden. The lineage of the Augustana Synod can therefore be traced back at least 320 years, and thus we can readily understand that certain traditions, forms and customs, in themselves adiaphora, are very dear to the descendants of the time of Gustavus Vasa, the time of the Thirty Year War in Germany, and the Swedish Colony in Delaware and Pennsylvania in the seventeenth century. Great epochs are seen in the history of this synod. (a) The great period of social upheaval through the greater part of Europe in 1848, which caused so many to set out to a new country like Abraham of old. Like Abraham they did not forget the Lord of Hosts in the strangeness and bewilderment of America, but desired a prophet to lead them and such an one was Rev. Lars P. Esbjoern (1808-1870), who with a little band of his countrymen arrived in 1849; (b) The next epoch is coincident with the great anguish and turmoil of beloved America in those days which tried men's hearts, 1860-1865. Great causes frequently have more than one effect, and this great civil struggle doubtless influenced the synod in no small measure. The founders of the synod were almost without exception active sympathizers with the cause of the North, and a large proportion of this synod's communicants fought in the ranks of the "Boys in Blue." It is only natural therefore that the organization of the synod should closely follow the organization of the United States. The annual synodical meetings correspond to the national legislative body; the conferences (of which there are twelve) are the States, the synodical mission districts are the Territories, the organized conference districts or circuits are the counties, while the parishes are the townships. Each of these divisions are semi-autonomous and have at least one annual meeting. The young people's conventions are caucuses. Each of them a complete and true democratic government. Behold then the banner of the Augustana Synod with its twelve stars! It is as tireless in its missionary work as the United States was after the war in settling the vast areas of the "Land of the Free and the Home of the Brave." (c) The next great epoch in the synod might be styled one of readjustment. The early churches were merely meeting-houses because the early pioneers were haunted by the bugaboo of a State Church and iconoclasm was popular. The new churches have grown more truly Lutheran in appointment and architecture. Up to about the beginning of this century the matter of language was not adiaphora but vital. Now the synod has an English field secretary, who is working with might and main to establish English churches in the synod where needed and whose experience in the work suggests the following: "In our estimation we have come to the point in the development of our synod when in many cases it is by far wiser to have English as the official language of the Church and the bulk of the work conducted in that language, a few Swedish services being held as necessity demands, rather than the reverse, as it now is in most cases."

The epoch of readjustment for the synod is apparent in even more vital matters than appointments, architecture and language, for they are large questions in which the synod must take an offensive as well as defensive attitude. Here are a few of them: The safe-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 39 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

guarding of pure doctrine; resisting extreme clannishness within its own bounds and the selfish and narrow demands of clubs, lodges, and fads from without; dealing wisely and lovingly with economic and social problems which have arisen with the condition of affluence on the one hand and extreme poverty on the other hand of the entire country, and not the least of the membership of the synod. "The old order changeth" and readjustment is in the air, and 'tis well so if it only be in Christ's spirit.

We may in closing quote from the preface to "The English Review" by Dr. L. A. Johnston, the present president of the synod: "In the providential circumstances which led to the organization of the Augustana Synod we recognize 'the good hand of our God upon us,' and devoutly acknowledge the important bearing which His favor has had upon our growth and prosperity as a Christian Church. As He prepared our fathers, by a gracious culture, for enlarged service, so 'in the fulness of time' He prepared for them, by His providence, a promising field, and laborers to enter into it and gather 'fruit unto life eternal.'"

20th Sunday after Trinity. October 5, 1913.

The Wonderful Character of God

Ex. 34:4-7; Isa. 6:3; Rom. 11:33-36.
Topic reviewed by Rev. Paul W. Koller.

It should be with the feeling of deepest reverence that we approach the study of the character of God. His indeed is a wonderful character, for it is absolutely perfect We see about us men and women who are good and true, and we admire them greatly and look up to them with profoundest respect. But they are only human and therefore imperfect, while God is *absolutely perfect* in character. Just think what that means. When we say He is holy, or just, or merciful, it means that He is absolutely so. There is no flaw or lack in those things that make up His character. How this thought should increase our regard for Him, and at the same time strengthen our trust in His almightyness.

It will be impossible for us to speak, or even think, of all the qualities that enter into His wonderful character, but our topic and the scripture of the lesson speak of at least three. They say God is:

I. *Holy.*

When men and angels are singing the highest praise of God, they speak of His *holiness.* Isaiah speaks of the Seraphim standing before the throne of God and one crying to another, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory."

What is meant by the holiness of God, of which the Church on earth and the Church in heaven are constantly singing? It means His moral and spiritual perfection. God is perfect in character, absolutely free from stain or fault. In Jesus Christ we rightly magnify the grace and mercy of our heavenly Father, to whom we are reconciled through Him; but there are other attributes that must not be forgotten for a right relation to God. Holiness is such an attribute. As we draw near to the heavenly world, either in living or thought, we must take the celestial view, which is one of a deep and strong conviction of God's perfect purity, of His stainless righteousness, of his utter and eternal hostility to every shade and taint of sin.

II. *Almighty.*

It is of this attribute of God that the Apostles' Creed speaks twice. Once in the first article, where we say, "I believe in God the Father *almighty,*" and again in the sixth, where Christ is represented sitting at the right hand of God the Father *Almighty.*

According to the most ancient of Greek interpreters this word *almighty* has a double meaning. First, it signifies the rule and dominion which God has over all; second, it stands for the strength, force, or power by which He is able to perform all things. This almightiness of God is a very impressive thing, and at the same time a very comforting one. He has dominion over men and nations. He rules the world, and it is subject to His will. We who are His creatures must bow before Him and do His will. At the same time He is able to help His followers, and there is no limit to His power. He is almighty. This is wonderfully assuring to us who need him so much.

III. *Merciful.*

There are a great many other attributes that belong to God, and all of them are worth knowing about. We have only time to consider one more in this review. It is perhaps the most important of them all. At least it seems to mean more to us in our daily living than some of the others. It is that God is all merciful. This fact greatly impressed Moses as he stood reverently listening to God on Mt. Sinai. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and

abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity." How glad we should be that our God is merciful, long suffering and forgiving. This mercy and love we know because He sent His only Son to be our Saviour.

QUESTIONS.

1. How do we know the character of God?
2. How can God be merciful and just at the same time?
3. What satisfaction comes to us from knowing that God is almighty?
4. What does God's wonderful character require of us?

21st Sunday after Trinity. October 12, 1913.

The Needs and Opportunities of Our Home Mission Work

Matt. 9:35-38.

Topic reviewed by Rev. S. J. McDowell.

In studying this subject, the first thought to be riveted on mind and heart should be: That we are studying it from the standpoint of Christians in the Lutheran Church. It is "The Needs and Opportunities" of *our* Home Mission work, or field, as it lies before us of the Lutheran denomination today, that we want to understand and appreciate.

The second thought to be emphasized, by way of an introduction, is the prime importance of Home Mission work in all the other interests of the Church. None of the boards or benevolent interests of the Church expect any offerings or support from communities in which we have no Lutheran congregations. The Board of Home Missions must first be enabled to enter a community and plant there a Lutheran congregation before the Board of Foreign Missions, Education, or Pastor's Fund can expect offerings from that community. I once put this question to a president of one of our colleges on the floor of a synod: "How many students do you have in your college today from communities in which we have no Lutheran Church?" His ready answer was: "Oh, gracious, very, very few." Professor Edward Pfeiffer, of Capital University, in his great book, "Mission Studies," estimates that "from four-fifths to nine-tenths of the evangelical churches in the United States are of Home Missionary origin."

THE NEEDS.

a. First among the *needs* of our Home Mission work, or field, is that of an *Awakened, Intelligent, Solicitous Laity.* Oh that our Lutheran people really loved to read all they can get on the subject of the Home Mission field of their Church! Would that these interests were remembered in family worship in our homes as they should be! Let us hope that God means to create for Himself and the Lutheran Church in America such a laity, and that He is now doing this through our Luther Leagues. We need more praying to the Lord of the harvest.

b. The next great need is: *Mutual Confidence, Love and Esteem* on the part of our Lutheran people in all divisions of our great Church in this country. Our children will see the day when General Synod Lutherans, Augustana Lutherans, United Norwegian Lutherans, etc., will flourish spiritually and be contented and happy in an Iowa Synod, or United Synod of the South Lutheran Church in communities where such congregations can and are adequately caring for the spiritual needs of the community. Why should our hearts not be rejoiced over such general mingling and uniting of our people in our day? It will require a little more patient training and mutual forebearance; and this our Luther Leagues can do much to cherish and furnish.

c. A third great need is real *Devotion to the Home Mission Cause.* Why should our Lutheran families moving into new communities, or new sections of the cities, not seek a church home with a young Home Mission congregation rather than crowd into an old Lutheran church where neither their services nor their financial aid are needed Why should not our young men make the entering of the Gospel ministry the aim and object of their lives until they are convinced beyond a reasonable doubt that God has planned life differently for them? The lack of efficient ordained men is causing our Home Mission work more real suffering and discouragement than any other one cause. The Home Mission boards of our Church could use several hundred newly ordained men today, *in new fields alone,* if they had them.

d. The last need we dare mention is that of a more real and thorough *Consecration of Property and Possessions* on the part of our people. Hundreds of young missions in our Lutheran Church today should be more liberally aided, both in support of pastor and securing church homes. And, while this sad fact remains to hamper and discourage the growth of our Zion, thousands of our Lutheran families are enjoying luxuries at a rate that can only mean weakness, immorality, and

final disaster for their children. I am sure, if rightly taught in the things of the kingdom, many of these families would far rather be finding their enjoyment in the successes and encouragements of the kingdom of God among men. Let our Luther Leagues aim at such safer, saner and more successful development of the present generation.

THE OPPORTUNITIES.

The opportunities of our Home Mission field are legion. Only a very few can be mentioned and the lack of space will only permit the bare mentioning of them; but it is hoped the leaders of this particular meeting will follow out the suggestions and call attention to these blessed opportunities in detail.

a. The first to be mentioned is that of *Number of Unchurched.* Of our ninety millions of population at least fifty-five millions are still "unchurched"; that is, make no pretenses to being Christians. As "The Lutheran Church for Lutherans only" is heretical and was never held by our forefathers, this unchurched army furnishes an unparallelled opportunity for Home Missions. The most trustworthy statistics would indicate that fully seven million of this number are even of Lutheran parentage.

b. The second opportunity is that of the widespread condition of our Lutheran Church in this country. There is not a State or Territory, and scarcely a section of country in which these non-Christian millions of our country are found in any considerable number, that does not also have one or more Lutheran churches already organized and prepared to care for their spiritual interests. This prepared condition means much for us. We are thus in a position to press on advantageously and hopefully in our Home Mission efforts if our families will furnish the men needed for the ministry that the advance may be successfully made.

c. Another opportunity that can merely be mentioned is found in *The Size of Our Country.* A comparison of any of a score of our mere States with empires of the old world will astonish even the best informed in our Luther League circles. Now it is in this new world of such gigantic dimensions that we are privileged to invest our influence toward planting the Church. This is an opportunity in the widest sense of the term.

d. The last opportunity space will permit us to mention is that of *The Resources of the Country and The Wealth of Its People.* Five-eighths of the cotton annually needed by the whole world is already produced in the United States. We now raise two-and-a-half times as much corn as all the world combined. We now lead the world in the production of coal, and all Europe has only one-fourth as much coal buried beneath its hills as we have in the United States. In the production of copper, petroleum, gold, etc., our country shows the same astonishing lead.

As to the wealth of our people it will suffice to say that the wealth of the United States already equals 42 per cent. of the wealth of all Europe. In 1885 there were about twenty-eight millionaires in New York City. Today that metropolis alone claims over two thousand whose wealth exceeds the million mark. Our people are now actually *saving* at the rate of nine million dollars a day! Such a country offers opportunities for the growth of the kingdom that angels might well covet. They belong to us today. God grant that we may really appreciate them. Then will the Home Mission interests of our great Church soon feel the benign impulse of such appreciation.

22nd Sunday after Trinity. October 19, 1913.

The Works of God

(ART. I.)

Gen. 1:1-5; Rev. 14:6-7.

Topic reviewed by Rev. Paul W. Koller.

This review is written in a cabin in the woods. All about are the great trees of the forest primeval, the maples, the chestnuts, the beeches, and the stately oaks. Everywhere are evidences of a Creator's planning for the welfare of His creatures. The birds and the insects and the little wild creatures of the woods are coated and feathered and colored so as to blend with nature, that they may best live out their allotted lives.

Here are plants and herbs, almost every one holding some precious store that can be used for the healing and health of human life. His must be a shallow mind who can see these things and not say within his heart, "I believe in God the Father, almighty *maker of heaven and earth.*" One, however, need not go to the woods to know the works of God. We need but to open our eyes and minds wherever we are to behold them in all their glorious wonder.

I. *The Magnitude of His Works.*

We repeat so often the phrase, "maker of heaven and earth," that there is ofttimes a forgetting of the greatness of which it speaks. Men about us do wonderful things in a crea-

tive way, making new things for the welfare and progress of men and nations. But what they make is formed out of materials already at hand, while God, out of that which was not, created the *heaven* and the *earth*. Think of the magnitude of this work of God. It increases our reverence and wonder when we remember that this great creative work of God includes, ont only inanimate things, but men and angels, living creatures made in His likeness and given power over the world of nature.

Just how God did His creative work and out of what He made the world we do not know, and perhaps never shall. It is our part to believe His word and give Him the glory for His wonderful works.

II. *Purposes of Creation.*

Who has not asked the question, "Why did God create the world?" When reverently studied and thought about it is a fruitful field for contemplation.

There are many reasons for creation, and every devout mind will appreciate the goodness of God as they are thought about.

Two great purposes, however, stand at the head of the list. First, that God might manifest His glory and power. God is of Himself infinitely glorious, because His perfections are absolute and His excellences indefective, but the splendor of His glory appears only through the works of His hands. Paul speaks of this in his letter to the Romans. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Romans 1:20.) This being true, we should not withhold our praise. All our relations to Him should have in them an element of worship. We must praise Him with a whole heart and honor Him with our lips.

The second purpose of His creative work is found in His great love. We, His creatures, are the result of God's great desire for living beings to love, and from whom He may receive love. That their lot might be happy He gave them dominion over all the world of nature, and when they turned from Him sent His only Son to win them back. Truly we are the creatures of His love and care.

Should we not love and serve Him who gave us life and love?

QUESTIONS.

1. Can we do better than to simply believe the Bible story of creation?

2. How do you know from what you can see that God created the world?

3. What purpose do you think was in the mind of God?

4. What impression has this study of "The Works of God" made upon you?

5. Do we owe God anything ?

Hints for Leaders

September 28, 1913.

The Swedish Lutherans in America

Hebr. 13:1-14.

Open according to opening service in Luther League Hymnal.

Psalm 46, read responsively, and Gloria Patri sung, all standing.

Hebr. 13:1-14, read by leader. Prayer by pastor.

Questions for answers or papers. "Gustavus Adolphus and the Introduction of the Swedes into America." "The Swedes on the Delaware and the Causes of Their Loss to the Lutheran Church." "The Reestablishment of the Swedes in America and Their Church Growth."

Hymn, "Fear Not, On, Little Flock."

Accounts given in THE REVIEW and Topics by two persons previously assigned for this.

Close as usual.

October 5, 1913.

The Wonderful Character of God

First article of Creed.

Ex. 34:4-7, Is. 6:3, Rom. 11:33-36.

Open with a rousing song service.

Read responsively Ps. 95.

I Jno. 4:8, 16; Is Love, Ps. 139:7-12; Omnipresent. Rom. 1:23, Deu. 10:17, II Chr. 19:7; Uncorruptible. Ps. 90:2; Eternal. Ps. 139:1-6; Omniscient. I Cor. 10:13; Faithful. Ps. 25:8; Good and Upright. Ps. 36:7; Trustworthy. Ps. 86:15; Merciful. Ps. 103: 15-18; Constant. I Pet. 5:10; Of All Grace. Jno. 4:24; Is a Spirit. I Sam. 2:2; Holy. Deu. 32:4; Just. Num. 23:19; Immutable. I Chr. 28:9; Searcher of Hearts. Heb. 12:28-29; A Consuming Fire. Close with doxology No. 5.

October 12, 1913.

Needs and Opportunities of Our Home Mission Work

Matt. 9:35-38. Hymns 216, 6. Psalm 24. Collect for Thanksgiving. Hymn 227.

Ask the members to come prepared to read passages of Scripture appropriate to home missions. Have committee of judges to decide the most appropriate.

Solo. Hymn 241. Closing service. Hymn 28. (If possible, have a map of the United States, showing mission points.)

October 19, 1913.

The Works of God

Gen. 1:1-5; 2:7; Rev. 14:6-7.

Open meeting with Hymns 227, 224.

Read responsively Ps. 19.

Jno. 9:4; Jesus Did the Work of God. Ex. 32: 15-16; Gave Us the Ten Commandments. Ps. 19:1-4; Made the Universe. Is. 40:21-22; Stretched the Heavens. Acts 14:17; In Giving Us the Seasons. Is. 14:24-27; In Breaking the Power of the Oppressor. Gen. 1:31 All the Works of God Were Very Good. Eccl. 7:13; The Impossibility of Undoing What God Has Done. Ps. 92:4; Makes Men Glad. Rom. 1: 18-20; Makes Man to Know Him. Ps. 104:24; How Made—In Wisdom. Jno. 6:28-29; That Men Believe on Jesus. Rom. 14:15-20; Our Duty to God's Greatest Work. Job. 12:14 with Is. 22:22 with Matt. 16:18; Jesus Christ. Ps. 66:5 with Ex. 14:18-31; Saves the Children of Israel. Ps. 66:6 with Josh. 3:14-17; Ark Crossing the Jordan. Jno. 9:3 with Jno. 9:1-7; Man Born Blind. Close with sentence prayers and prayer by leader.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. P. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT. Lancaster, Pa.
J. M. REYNOLDS, Valatie, N. Y.

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Editorial

Just two newsboys in a great, busy city as the noon edition of the papers were coming out. Said one, "News, Herald, Post"; and, then as he handed out the papers to a few patrons, he called to his partner, "Get out there and holler, kid!" It was business instinct; it was enterprise; and was experience that told the little "newsy" what was needed to sell the papers. "Get out there and holler" is what is often required in the Church. There is an enterprise that is languishing. There is need of business ability and experience to make it go. To see the need and to know the remedy and to apply the cure is to save the situation. It is to utilize the talent for business of the newsboy on a higher plane. The spheres of service are different, but the Church can profit by the same interest and push as that displayed by the newsboy in selling his papers.

Traveling conditions have been revolutionized since the time of Phineas Fogg, in Jules Verne's whimsical story, "Around the World in Eighty Days." Verne's pictures of American railroading in those days, while highly colored, were not wholly imaginative. In Nevada, Fogg's train was held up three hours while a herd of 10,000 buffaloes crossed the track. While passing the Rockies, progress was blocked by a dangerous bridge. When the passengers learned that there were from fifty to eighty chances of getting across alive, they unanimously voted to try it. A lurid conception of American rashness, though the modern death toll on our railroads gives it a touch of realism. The reduction of the earth circling record from seventy-two days in the time of Nellie Bly in 1890 to John Henry Mears' notch of thirty-five days is of course mostly due to the Trans-Siberian railway. But the point is if Mears had asked that trains and boats be held so he could reach the bedside of a sick wife or dying child he would have been curtly reminded that the fixed movements of transportation cannot be upset for individual needs. Mears, however, was making a sporting record, and the most rigid time tables proved pliable, and the most autocratic officials friendly. Thus often the merest paper bauble counts above the most substantial goods of life, if it stands for the qualities of grit and resourcefulness, to which the world gives its first admiration. But it is not improbable Mears' time table of today will be the commonplace of the business man of another generation, when the fabulous wealth of Siberia's mines of silver, copper and lead, its furs and its cattle, become a reserve source for the world's supply.

Clean journalism is desired by every respectable citizen. Senator Works of California has made a move in this direction by introducing a bill in Congress making it unlawful to publish in the District of Columbia

reports of crimes and accidents. This has called out the following comment in a secular paper, to which we call the respectful consideration of our readers:

Mr. Works, in the conclusion of his speech, admitted the futility of his proposed statute, by conceding that the evils of which he complains cannot be overcome by law. But while one may well deny the desirability of Mr. Works' main proposition many of his criticisms upon the modern newspaper are fair.

For instance, in deploring unwarranted intrusion in private life, he refers to the desecration of funerals by persistent efforts of newspaper men to get pictures of the mourners, the casket and the bearers. Most newspaper people will concede that when people are struggling with bereavement remorseless kodak fiends might well leave them free to fight their own inner battles.

The queer thing is that so many respectable people will buy newspapers that sanction such coarse impertinences. While the average man deplores intrusion into his own affairs he seems to want the newspapers to intrude into the affairs of his neighbors.

There is a very large section of the public that resents scandal, intrusive gossip, and revolting details of crime. These people should let severely alone the newspapers that bribe servants, listen at keyholes, and desecrate funerals. The majority of newspapers are made by men of kindly hearts. Competition occasionally becomes so fierce, particulary in metropolitan daily journalism, as to dull the sense of decency and consideration of private rights. Men who normally would have generous instincts lose all sympathy in their cynical rush for "scoops." Don't buy this morbid product, and it will cease to exist.

The newspaper is a community representative. It travels around to distant towns and cities. It furnishes a means by which distant people gain an idea of what is going on. Few people have any idea how a paper circulates. If you want to keep in touch with the work of the Luther League, and to keep posted on what other young people's societies than your own are doing, you must read the LUTHER LEAGUE REVIEW. Send us your own subscription, or, better still, get up a club in your church or League to take the REVIEW.

The Board of Secretaries of the State Board of Health of Nebraska proposed a rule the purpose of which was to forbid and prevent the use of the communion cup in the churches. The Attorney General and State Superintendent of Schools and the other members of the State Board of Health stood with the Governor in opposition to the rule proposed by the four secretaries, all of whom were doctors. One of the secular papers of the State made this editorial comment:

"As long as any church members desires literally to follow the example of Christ," declared the Governor, "I do not see how a law can legally be made to prevent him."

There are a good many religious practices, based upon the reputed examples of Christ, with which the law assumes to interfere. Generally these laws are enacted at the behest of the medical fraternity. Compulsory vaccination, compulsory school inspection and other sanitary measures bearing the stamp of the strenuous modern uplift are emanations from the medical profession's solicitude for the public health, and are directed specifically at those who profess the belief that the ills of humanity should be treated by prayer, right thinking and right living.

Most of us, the Governor probably included, have paid little attention to what the doctors have been doing through the enactment of sanitary laws and health regulations. But the communion cup is an attribute of the rites of many churches, and this assault upon it by the medical sanitationists has started something. Undoubtedly the followers of Mrs. Eddy will join with all of them in endorsing the Governor's idea that there cannot legally be any law enacted to deny anyone so disposed from conviction from following the example of Christ, even when it involves the example of healing by prayer taught the disciples of the great exemplar of right living and right thinking.

This proposed rule against the use of the communion cup is a manifest repudiation of the doctrine that involves the use of the cup. It assumes that the communion cup is quite apt to contaminate the wine that typifies the blood of Christ, which is wholly inconsistent with the significance of the rite. Who can conceive that, if the wine of the communion rite is the blood of Christ, the contact of the lips of a diseased person would so contaminate it as to convey the disease?

When Christ gave His last supper in Jerusalem before He was convicted and crucified, the world seems to have known little about the microbe that keeps us all hopping during recent years. But it is funny that so wise a man as He did not know something about the dangers involved in the use of the common cup. He was endowed with a divine prescience that seems to have comprehended about everything else in nature. But He found no reason to forbid two people, or two thousand people it might be, from drinking from the same cup in token of friendship and love.

There are a good many of us who would feel it no privation if the communion cup were forbidden, for we get no sort of comfort out of it. But those who feel that way will perhaps be the first to protest against a law against any of the forms of any Church, and who will recognize the consistency of the Governor's attitude with the constitutional guarantee of religious liberty.

Coming from a secular paper with the editorial bias very perceptible, this is unique. The line of argument is striking. It shows how thoughtful people view some acts of the State that overstep its legitimate bounds, irrespective of their own religious point of view.

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Daily Bible Readings

Monday, Sept. 1—Numbers 8:1-26.
Tuesday, Sept. 2—Numbers 9:15-23.
Wednesday, Sept. 3—Deut. 7:1-11.
Thursday, Sept. 4—Matt. 9:36-38.
Friday, Sept. 5—Rom. 1:1-17.
Saturday, Sept. 6—Heb. 5:1-14.
Sunday, Sept. 7—Acts 13:1-5.
Monday, Sept. 8—Joshua 22:21-29.
Tuesday, Sept. 9—II Chron. 19:1-11.
Wednesday, Sept. 10—Daniel 1:8-21.
Thursday, Sept 11—Luke 10:21-42.
Friday, Sept. 12—Luke 17:1-19.
Saturday, Sept. 13—Hebrews 13:1-25.
Sunday, Sept. 14—Deut. 10:17-22.
Monday, Sept. 15—Genesis 1:1-31.
Tuesday, Sept. 16—Exodus 3:1-22.
Wednesday, Sept. 17—Exodus 19:16-20:21.
Thursday, Sept. 18—Joshua 1:1-9.
Friday, Sept. 19—Matthew 6:5-15.
Saturday, Sept. 20—John 14:1-31.
Sunday, Sept. 21—Eph. 4:4-6; Gal. 4:6.
Monday, Sept. 22—Deut. 31:1-7.
Tuesday, Sept. 23—I Kings 19:9-18.
Wednesday, Sept. 24—II Kings 19:14-34.
Thursday, Sept. 25—Romans 14:1-23.
Friday, Sept. 26—II Cor. 7:1-16.
Saturday, Sept. 27—Jude 1:1-25.
Sunday, Sept. 28—Heb. 13:1-14.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Rev. E. E. Fischer, Brooklyn, has been called to the pastorate of Christ Church, Allentown, Pa., as successor to the Rev. C. M. Jacobs, D.D.

Chicago.

—Rev. C. O Solberg, formerly professor of English in St. Olaf College, was installed pastor of Covenant English Lutheran Church, Sunday, July 20. Pastor Solberg went from this same church to his chair in St. Olaf nearly ten years ago.

Detroit.

—The new church building of the First Hungarian Lutheran Church, valued at $8,000, was recently consecrated. The congregation, which ministers to a Hungarian colony of about 10,000 souls, was organized about a year and a half ago.

Omaha.

—The Deaconess Institute of the Augustana Synod in this city has recently received a legacy of $6,000 from the late Mrs. Johanna Anderson, of Oakland, Neb.

—Rev. Dr. L. Groh, of St. Mark's Church, recently celebrated with appropriate services the fiftieth anniversary of his ordination to the ministry.

St. Paul.

—The Rev. William F. Bacher, who has been associated with Rev. George H. Schnur, editor of the Luther League Topics, in the pastorate of the Church of the Reformation, has resigned to accept a call to St. John's Church, Duluth, Minn., where he took charge September 1.

Minneapolis.

—The Lutheran Hospice has recently purchased property for use as a day nursery and also in mission work.

Duluth.

—A new hospital, named Seraphim Hospital, is to be erected in this city by the Swedish Lutherans.

General.

—The Rock Island Mission District of the Augustana Synod has decided to establish a new hospital at Moline, Ill. It will be modeled after the Augustana Hospital in Chicago. A Board of Directors of nine members, headed by Rev. A. F. Bergstrom, has been elected.

—A new building for Camrose Lutheran College at Camrose, Alberta, Canada, was dedicated on June 26. This college is connected with the Hauge Norwegian Synod.

—Rev. William Edwin Traver, of Germantown, recently observed the fortieth anniversary of his service as a Lutheran pastor. Pastor Traver was one of the founders of the Rhinebeck District Luther League, the first district League organized outside of New York City.

—Rev. Frank Wolford, D.D., of Middleburgh, the president of the Synod of New York, G. S., will this fall enter upon his duties as Professor of Theology at Hartwick Seminary. He will also act as field secretary for that institution.

—Rev. W. T. Kahse has resigned as field secretary of Midland College to accept a call as missionary superintendent of the Nebraska Synod (G. S.).

—To commemorate the jubilee year, 1913, the Iowa Synod is planning to raise a fund of $300,000 for educational work.

—The Pacific Seminary of the General Council, at Portland, Ore., is shortly to be removed to Seattle, Wash., as a more central location.

—The Virginia Conference of the Tennessee Synod is planning to open a new Lutheran preparatory school at New Market, Va., this fall.

—Rev. C. Theodore Benze, D.D., has resigned as president of Thiel College, Greenville, Pa.

—Rev. C. A. Weiss has resigned the presidency of Concordia College, of the Missouri Synod, at Conover, N. C. Professor Weiss will re-enter pastoral work.

—Contingent upon the raising of an equal amount by the Danish people, Mr. L. Larsen, of Racine, Wis., has donated the sum of $15,000 to be used in the erection of a building for a national home for aged Danish people.

—A lady of Stoughton, Wis., has donated to the Norwegian United Church $10,000, $7,000 of which is to go to the Deaconess Home in Chicago.

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SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America
Statement No. 9

From July 1st to July 31st, 1913.

GENERAL FUND.

St. Mark's L. L. of Baltimore, Md.....	$2.00
L. L. of New York State.....	10.21
L. L. of Nebraska.....	10.00
L. L. of Connecticut.....	2.50
L. L. of Illinois.....	50.00
L. L. of St. John's, Riverside, Ont., Can...	1.60
L. L. of Pennsylvania.....	50.00
Total for July.....	$126.31
Previously reported.....	1,011.43
Total receipts.....	$1,137.74
Total disbursements.....	1,084.71
Balance on hand.....	$53.03

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PENNSYLVANIA

York District.

—The Luther League of Grace Lutheran Church, Gouldsboro, Rev. J. Frederick Stolte, pastor, reports an increase of eight members during the past year, while the Junior Luther League reports a gain of forty-two members.

MARYLAND

—A Luther League, with a membership of forty-four, has recently been organized in the German Lutheran Church, Cumberland, Md., Rev. C. F. Bergner, pastor.

INDIANA

—The Luther League of Zion's Church, Mulberry, held a lawn social and sale on the lawn of the church July 13, thereby realizing quite a sum of money for its treasury.

—On July 20 the Luther League of St. Mark's Church, Whitestown, had a special League service. The delegates gave reports of the State convention, special music was arranged, and Mr. Frazier, of Indianapolis, gave, as a lesson of love and union, his poem, based on the great disaster of the Titanic.

SOUTH CAROLINA

—The Luther League of the Church of the Ascension, Eau Claire, Charlestown, Rev. W. H. Greever, D.D., pastor, presented a baptismal font to the church on the occasion of the recent celebration of the anniversary of the church's organization.

OREGON—WASHINGTON

Columbia District

—The Columbia District Luther League met at Columbia Beach, near Astoria, Ore., on Monday, August 18, and continued until Wednesday evening, the 20th, with arrangements for special Sunday services on the 24th inst. The opening address was delivered by Rev. J. A. Leas, of Portland, who substituted for the speaker, who was unable to be present.

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The business session opened on Tuesday morning, when the following officers were elected: M. S. Thompson, of Vancouver, Wash., president; Miss Caroline Albers, of Chehalis, secretary; Miss Esther Larson, of Astoria, statistical secretary, and Miss Nellie Nesvold, of Portland, treasurer. Reports from the field showed splendid progress in most of the Leagues of the district.

The following papers were presented and subsequently discussed by the delegates present: "Junior Work," Miss Lillian Herschman, of Vancouver, Wash.; "Christian Giving," by Miss Anna Albers, of Chehalis, Wash.; "Our Influence on Young Christians," by Miss Charlotte Pageler, of Portland, Ore. "Our Future" was the subject of an address by Mr. W. S. T. Derr, for many years the president of the District League. The Rev. S. Pehrson, of Astoria, gave a splendid address on the lines of general activity in League work; and the rally address was delivered by the Rev. M. E. Boulton, of The Dalles, Ore. Rev. Leas conducted a round-table discussion in which many helpful points relative to League work were developed by those who participated in the discussion. Special music was furnished by Miss Esther Nyland and Mrs. Glim, of Astoria, and Mrs. J. A. Leas, of Portland.

Greater emphasis was placed upon Junior work and Mrs. Leas was elected superintendent of this department. The Sunday sermon was preached by Rev. W. I. Eck, of Vancouver, Wash., and the services were attended by the delegates remaining over and by a number of the visitors at the beach. The usual beach sports, such as bathing, tennis and fishing, were indulged in and the convention in a happy way combined business with recreation and pleasure. The next convention will be held in The Dalles, Ore.

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Luther League of Texas

Organized August 9 at Brenham

A STATE Luther League has been organized in the Lone Star State. For a number of years Luther Leagues and "Jugen-Vereine" have existed in many Lutheran congregations, especially in the congregations of the larger cities of Texas. But until recently no effort had been made to unite them into an organization. Within the last few months, however, the matter was taken up by Rev. J. Mgebroff, of Salem, Texas, and a number of associates, and the organization of this State League was effected at Brenham, August 9, 1913. Rev. E. A. Sagebiel, the pastor at Brenham, and his Luther League had sent out invitations to the pastors and Leagues of the Lutheran churches. In response to this invitation eighteen pastors and seventy-five delegates from other churches met August 9 and effected the organization. The following officers were elected: Rev. E. A. Sagebiel, Brenham, president; Mr. E. Hohlt, Brenham, vice-president; Miss Clara Hasskarl, Galveston, English secretary; Rev. R. Albert, Temple, German secretary; Miss Benita Hoffman, Brenham, treasurer.

The second day of the convention, Sunday, was devoted to sermons, addresses and a musical service. Three services were held in the church, filled on each occasion to its capacity. In the morning Rev. K. Ernrisch, Osage, Texas, delivered an impressive sermon in German, and Rev. W. Utesch, Cuero, a sermon in English. In the afternoon Rev. G. Stricker, Pflugerville, made a very appropriate address in German, and the Revs. C. P. Hasskarl, Galveston, and R. Albert, Temple, made very impressive addresses in English.

At the third meeting of the day interesting papers were read by Miss Fry, San Antonio, and Miss Hasskarl, Galveston, and Mr. Hy. J. Schulte, Galveston, and Mr. Homeyer, Austin, delivered inspiring addresses.

The first part of the third day was devoted to business. After the business of the League was finished the pastors, delegates and many members of the church went to Watson's Lake, about five miles east of Brenham, where outdoor sports were enjoyed and dinner and supper were served. The lake and its surroundings are most picturesque and an ideal place for such an occasion.

This convention was interesting and profitable to all and there is no doubt that it will prove to be an inspiration to many young Lutheran Christians to work in the Kingdom of God.

Book Review

MAKING RELIGION EFFICIENT. Edited by Clarence A. Barbour, D. D., Associated Press. New York. Price, $1. This is a neat and handy volume. It will be found to be a handbook of valuable suggestions for pastors and church workers. The chapters on "Boys' Work," "Bible Study," "Missions," and "Social Service" contain many practical and helpful suggestions. While there are some things not according to our Lutheran ideas, nevertheless, it is worth while learning the methods and ideas of experts in these lines even from another point of view.

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